The Churchman

REV. WILLIAM WALTON, D. D., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 30.—WHOLE NUMBER 1122.

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Daily Public Worship.

PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for September

19 Fifteenth Sunday after Trinity.
21 St. Matthew.
26 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.

OCTOBER.

3 Seventeenth Sunday after Trinity.
10 Eighteenth Sunday after Trinity.
17 Nineteenth Sunday aften Trinity.
18 St. Luke the Evangelist.
24 Twentieth Sunday after Trinity.
28 St. Simon and St. Jude.
31 Twenty-first Sunday after Trinity.

Poetry.

From the Banner of the Cross.

The Dove Above the Altar.

BY THE REV. EDWARD C. JONES.

In some churches, there was an ornamented canopy, overhanging the Altar, sometimes called, πυργος, or turret, from its structure. At a later period, a silver dove, as the symbol of the *Holy Ghost*, was represented hovering over the Altar."—*Christian Antiquities.*

When round the chancel-rail, in elder time,
Ere yet the gold of *simple faith* had drossed,
Knelt, with their spirits tuned to heaven's own chime,
They who no more on Error's wave were tossed:—
As the moist eye, in penitential tears,
Glanced trustfully to *Him*, the source of Love,
It *poised* its vision, where in light appears,
That symbol of the Paraclete,—the Dove.

In that faint shadowing of the Holy One,
How rich the comfort, to a stricken heart;
He, who was sent by God's Incarnate Son,
To bear in Mercy's plan, a wondrous part;—
He—the good Spirit—infinitely pure,
Vouchsafed his presence, as a peerless boon;
And on *their* souls, who broke from Satan's lure,
Waited to shed his beams, as light at noon.

That Dove, with silver wings outstretched on high,
Seemed to *invite* them to its sheltering side;
And as beneath the shadowing canopy,
They found a refuge, free, and large, and wide;—
Despair's dark waters, still abated fast,
Till Calvary's hill-top, through the wave was seen,
And while upon the peak, Faith's eye was cast,
The bird of hope appeared, with *leaf of green!*

Oh, what a spot to share the mystic feast!
Where, like a guardian spirit, beamed the Dove,
Bidding the greatest, kneel beside the least,
And feel no throbbing, but *the pulse of love.*
If pride, or rancor, ventured to that rail,
Or bosom tainted with impurity,
Could it look upward to that Sign, nor quail?
Could it bethink of Holiness, nor flee?

Oh, for the trusting faith of elder time,
When Christ was valued by his heritage;
And sordid thoughts, all tuned to *Mammon's chime,*
Could not the soul from virtue disengage!
God send us back that era bright and blest,
When Heroes said to yonder mount, "Remove;"
And holy men refreshment found, and rest,
Where o'er the Altar beamed the silver Dove?

Selected Matter

EXTRACT from an Address delivered at the Public Opening of the Reading Room and Library Association of the Protestant Episcopal Church, in Philadelphia, May 18, 1852, by Charles E. Lex, President of the Association.

Concluded.

Thanks be to God, our branch of Christ's Church has not withheld her privileges from the young, or looked upon their claims with cold indifference. The infant in all its loveliness is welcomed to her baptismal font, in order that a solemn dedication may be made by faith, of body, soul, and spirit, to the Master's cause, in that holy sacrament. The solemn obligation is imposed upon the sponsors, that the youthful Christian shall be taught the nature of the vow that has been uttered in his name, and virtuously brought up to lead a godly life. And then not doubting, but that so sacred a trust will be scrupulously performed, she provides, by another rite, that in the freshness of youth, when the soul has just wakened up to its high destiny, and to a full consciousness of the germ of immortality with which it is invested, the pledge thus given shall be ratified and confirmed in the sight of angels and of men. Would that her lofty expectations were always realized, and that they who receive the waters of baptism at her hands, might always return to her chancel rails and avow their allegiance to Heaven. To bring about so desirable a result, to increase the number of Christ's faithful soldiers and servants, and to strengthen the foundations of our spiritual edifice, is the design of our enterprise.

Every plan intended to accomplish some useful purpose in the present age, must be commenced and carried on with a view to the feelings and habits by which society is governed. This is as necessary in those which are of a religious, as in those which are of a secular character. If the public mind requires enlightenment, and demands thorough investigation and impartial scrutiny into all that is submitted for its reception, then we must be prepared to comply with its requisitions, and prove that our claims are substantial and real. The battle with irreligion and infidelity, with heresy and heterodoxy in all their multifarious forms, must still be fought, until there shall remain no foe to be vanquished; no enemy to be subdued. He that would distinguish himself in the contest, and do his part valiantly, must be armed at all points, and prepared either to attack or to defend. The day has passed, when the mere assertion of a truth, no matter how well founded, unaccompanied with proof, will pass current in the community. If ever it was necessary to be ready to give to every man a reason for the hope that is in us, the exigency is greater now than at any former period. This can only be done by study and reflection. How important then that the proper materials should be furnished by which so desirable an end may be attained; that some place should be devoted to the collection of such a body of religious information, of substantial doctrine, of judicious argument, of impartial history, of critical exposition, of missionary intelligence, and of practical morality as may tend to aid and assist those who wish to be strengthened in the faith, and who are determined not to be idlers in the vineyard, but to dispense to others, the saving truths of the everlasting gospel.

This is yet more important when we consider the character of the warfare now waged by the enemies of Christianity. The assaults of open profligacy, and the attacks of those who, fearing neither God nor man, acted upon the maxim, "let us eat and drink, for to-morrow we die," failed of success, and now Satan is trying another scheme to build up his kingdom. He has covered himself with the garb of an angel of light, and under the specious pretext of relieving the oppressed, and banishing poverty, and bringing all men to a level; by a show of ardent philanthropy and an affected desire for human progress, he now seeks to destroy the good seed of the kingdom. It needs but a moment's close investigation to discover the cloven foot, beneath the heavenly raiment. If it be true there is no God and no Eternity, they act unwisely who waste the present life and sacrifice its pleasures, in vain attempts to elevate the character of a race whose brief existence is confined to a few short years; and if there be an eternity, and that of unmingled bliss, they are equally foolish, who employ their pilgrimage here in aught save the gratification of their senses, or in luxurious indifference as to the wants of others. Satan, however, needs his agents, and blinding their eyes to the inconsistency between their conduct and their belief, makes them fanatical in his service; and whilst he burdens them with oppressive duties here, robs them of all their hopes hereafter.

He and his emissaries must be resisted however, upon the ground they have chosen. They cannot be suffered to rob our holy religion of its brightest ornament, the doing of good to all men for Christ's sake. They must not be permitted to succeed in the unhallowed attempt of proving that the Bible is not necessary to inculcate pure morality, or to inspire the sentiments of active philanthropy in the human heart. They must be taught that the Christian acts from higher impulses, and nobler motives than human applause or self-laudation. The Church must stir herself to more extensive deeds of benevolence than she has ever before attempted, and the hearts of the young must be made to burn with all the ardor of which they are capable, in earnest efforts to allay the moral and spiritual desolation by which they are surrounded. There is work enough for every grade of talent, and for every capacity. Some may spread the feast and prepare a banquet that shall gratify the taste, whilst it may be the humbler task of others to go out into the highways and hedges, and compel them to come in. Both, however, act in concert, and a richer blessing may perhaps be accorded to the latter than the former—but of both, action is required, and that will be more effectual and complete when all carry out the Apostolic rule, and provoke unto love and good works. This will be the result of intelligent and well directed efforts. The wants of others must be unfolded and ascertained—the experience of others must be collected and compared—and the encouragement and sympathy of others must be procured and felt, in order that ardor and zeal may continue unabated. To aid in contributing to the accomplishment of this end, is part of our purpose; for our desire is to enlighten, to instruct, to strengthen, and to render active, all who come within the range of our influence.

But there are other and cogent reasons in favor of the measures we propose. Some consideration must be had for the peculiar traits of character evinced by the young. There is a certain degree of ardor and activity, of inexperience and restlessness, of anxious inquiry and a desire for relaxation and change, connected with them, for which provision must be made. The world acts upon this knowledge, and provides plentifully for their gratification. Religion debars them from many sources of pleasure so called, which it must be confessed are attractive to the carnal heart, and we should therefore seek to direct into an appropriate channel, this inclination for novelty and amusement. Mental gratification should supplant the place of animal enjoyment; converse with the great minds of the past and present should be exchanged for the licentious buffoonery of the stage, and copious draughts from the well-spring of true wisdom replace the morbid cravings of a pampered appetite. Time must not be suffered to hang heavily upon their hands, but turned by gentle and well directed means to a profitable account. To do this effectively, some place must be provided to occupy their leisure hours, and to furnish an agreeable change from the active duties connected with their daily employments. It should be rendered attractive by the convenience of its accommodations, and the comforts manifested in its various appointments, by the extent and variety of its literary matter, and the facilities afforded to render it a place for the acquisition of knowledge in all its various forms. A home influence, so to speak, should be spread around it, controlling the feelings and hearts of all who are admitted within its precincts.

There is a class of young men in a large city, who need peculiar attention. We refer to those who come hither to obtain employment, and to carve out their own fortunes. The change from the quiet of the country, to the bustle and noise of the busy throng who crowd our thoroughfares, from an absence of all excitement to the multifarious attractions of pleasure, is fraught with danger of no common character. All traces of the virtue inculcated at the domestic hearth, may speedily be obliterated, and the early seeds of piety be choked, by the contaminating effects of low and vulgar dissipation. We propose as one of our objects, to bring them, if possible, hither; to make them feel that they are not altogether strangers; to provide them a place of resort, when the loneliness of their rooms may drive them to seek some more cheerful spot, and to forestall the efforts of those who would draw them into the haunts of gay and licentious indulgence. We ask our rural clergy and laity as far as practicable, to confide those who come hither from their parishes to our care, and it shall be our constant effort to extend to them the hand of kind and affectionate brotherhood.

Akin to these objects will be the encouragement of a taste for doing good. The Sunday school and Bible class teacher may here find every thing needed to promote his studies, and to render his communications instructive, whilst in the conversation room, attention may be called to various objects of benevolence where help is required—to the distribution of tracts and other religious books, and to such further opportunities for usefulness as may from time to time suggest themselves.

We claim no originality for the plan which has thus been submitted for your consideration. An Institution of the same character, upon a large and extended scale, has been for some time in successful operation in the city of London, in connection with our mother Church, under the patronage of the Earl of Chichester, the Earl of Gainsborough, and Lord Ashley, and the amount of good accomplished may be estimated, by a reference to their Fifth Annual Report in 1849. After detailing the machinery of the Society, its dissemination of missionary intelligence, and its conversational and devotional meetings, the report states that under its influence more than twenty young men have commenced their studies for the ministry; that several have become Scripture readers at home, and some have proceeded as missionaries or catechists to the colonies and foreign lands, and that the Society has become a spring of spiritual blessing to its members, a source from which the missionary army may, it is earnestly trusted, be constantly recruited, and a friendly sanctuary set up for young men in the midst of an ungodly world.

In Boston an Association somewhat like our own has been commenced, and we trust that many such will soon be established in every portion of our Church.

We have said that this Institution is especially designed for the benefit of the young men of our communion, and our observations have mainly been directed to what we trust may be its influence upon them. We wish however to be understood, that it is by no means to be confined to them. It will be open to all who desire to participate in its advantages; but so far as others are concerned, it is not necessary that we should at this time dwell upon them, as their importance must be obvious and apparent. We trust that many who are matured in years and wisdom will give it their countenance and support, and by their attendance here, and appreciation of the miscellaneous and religious literature offered for their examination and perusal, recommend it to all within the range of their influence.

There may be some who have listened to these remarks, who have never felt the importance of the subject presented. Whilst other objects of interest have attracted their attention and enlisted their sympathy; they have passed by the young man, and although they have mourned over his inexperience, and shuddered at the fearful temptations to which he is subjected, they have afforded no helping hand to assist him in the struggle, or to avert the dangers which threaten his destruction. Here then a new channel has been opened for their benevolence, worthy of their consideration, their bounty and their prayers. Let past neglect be atoned for by aiding us in our work, and by sustaining those who are willing to devote themselves to this object.

Young men—Christian young men, the objects of our solicitude and care, ye who have ratified your baptismal vows in the Eucharistic feast, great and weighty responsibility devolves upon you. You are to teach the world, that religion can throw a charm around the path of the early called, as well as of those who answer its summons in maturer life; that energy and impulse and noble daring may be exerted in its behalf, and to advance its god-like purposes, instead of being expended upon the gratifications of sense, or in pursuing the glittering baubles of this present life. The advantages of education and position may be denied to some of you; the stammering lip and faltering tongue may be yours, and yet there is one talent entrusted to your care, which cannot be despised, and for the due improvement of which you will be held accountable. It is the talent of example. Its silent influence may penetrate, where persuasion and entreaty and remonstrance have alike failed to effect an entrance. Like the statue you may be speechless, yet the beholder may trace in your lineaments the impress of the Master, whilst your countenance is turned towards His dwelling-place, and your finger points heavenward.

For your benefit and advantage these rooms have been opened and this enterprise commenced. It will be for you to carry out with us the design of its establishment. Hither then may you come, to store your minds with useful information, to receive new supplies of intellectual vigor, to form attachments and friendships which shall last throughout eternity, to strengthen your faith, to uphold and support each other, in your Christian career, and originate plans for the temporal and spiritual advancement of your fellow men. May these our ardent expectations be fully realized, and a harvest of good be commenced here which shall be gathered into the treasure-house of heaven.

From the Irish Ecclesiastical Journal.

Altar, Sacrifice, and Priest.

SIR,—I have read with much pleasure two letters in late numbers of the IRISH ECCLESIASTICAL JOURNAL on Hebrews, xiii. 10. I think they must have proved interesting and instructive to all who gave them an attentive perusal. Allow me to occupy your space with a few remarks on a subject somewhat similar.

There prevails, in many quarters, a very strong objection to the use of the terms which I have placed at the head of this letter. Altar, Sacrifice, and Priest, are inseparably connected, in some minds, with expiation for sin, then and there made; and the use of them, therefore, leads such persons to conclude that in the Holy Communion, there is held to be an actual and present atonement for the sins of the worshippers. Now, I maintain that such a notion has no necessary connection with the terms, Altar, Sacrifice, and Priesthood. May not a sacrifice be anything offered to God?—an altar, that whereon, or at which, such an offering is presented?—a priest, the consecrated person by whom such oblation is made? Is it not in something of this sense, that we speak of our sacrifice of praise and thanksgiving in the Communion Service? And has not St. Paul's charge to us to present our bodies a living sacrifice, a similar import? It is true Romanists attach high notions to those words. But were those words *ever* authorised by God? Were not the terms Altar, Priest, and Sacrifice, sanctioned *to the Jews?* But then, did they infer any *real* atonement for sin, *under that dispensation?* Certainly not. St. Paul lays it down as an axiom, that those offerings could *never* take away sin. There was but one offering of worthiness to effect *that*, the Lamb of God, in the Divine purpose, slain from the foundation of the world. The Jewish offerings prefigured Christ's death. If they served, in any way, to remove God's anger from the worshipper, it was because they were offered in obedience; and because of the efficacy of that sacrifice which they prefigured, and with which they were mysteriously connected.

There is another objection to a Christian use of these terms, namely, that they imply the death, and shedding of blood, of a victim, at the especial time. But were there no offerings amongst the Jews without death of victims? Was there not the daily offering of the cake, by Aaron and his successors?—Lev. vi. 20-22. The terms, Altar, Priest, and Sacrifice, imply necessarily neither death of victim, nor actual expiation then made; *if so*, they would have been as improper for *the Jews* as for *us*. If Romanists misuse those terms, their misuse makes such language no more wrong, *per se*, than it was when employed by the sacred writers, and by the Divine Legislator of the Jews.

A sacrifice is anything offered to God; an altar, that on which a gift to God is laid; a priest, one who officiates in such matters. If such an offering be a showing forth of the true sacrifice, the term seems still more suitable. For my own part, I see nothing objectionable in regarding the bread and wine as oblations memorial of Christ's body and blood. I see no objection to looking upon them as in a great degree similar to the Jewish offerings. Neither, of course, could take away sin. Such a notion is neither Jewish, nor Christian, nor Protestant—it is Popish and Heathenish. I do not find that the Primitive Church had any horror of the terms Altar, Priest, and Sacrifice. They used those terms in a Jewish and Christian sense. Rome has perverted them. I can understand how people now have a suspicion of any making use of them. They are regarded as signs of a lurking tendency towards Popery. It is very well to have a wholesome dread of Rome, and her fearful heresies. But we must take care that we do not fancy ourselves *wiser than God*. He foresaw Popery, and all its errors; He uses the terms Altar, Priest, and Sacrifice. That the offerings, *then* made, could take away sin, was as false and, for aught we know, *as dangerous*, an error, as that the offering of the Mass can do so now. The danger did not prevent the use of such language by the All-Wise One. The use of them at all, and in any sense by Christians, is treated by them with as much scorn as if the God of the Jews was a being in no way connected with us, and altogether antagonistic to Christianity. There is a school, whose main object seems to be to put down mystery, or what they call humbug. Now, Christianity is mysterious: and such persons should beware lest they ignorantly include it among the humbugs; and thus are found banded amongst those who are fighting against God. Certainly the condemnation of all who use the terms, Altar, Priest, and Sacrifice, is made so general, as by necessary consequence, to include the God of Wisdom, and those who wrote as inspired by Him.

And yet, let me not be misunderstood. I do not urge the use of those terms; nor, indeed, do I employ them myself. People's prejudices are too strong. But I think there is a vast difference between abstaining from the use of innocent terms, for fear of giving offence to weak brethren—a vast difference between *this*, and exposing to public scorn, as Romanists, or Romanizers, all who only use language perfectly harmless in itself, and authorized by the example of the writers inspired by God. We read of strong meat, unfit for babes. I should be sorry to call *that* poison. Christ Himself kept back much from His hearers, and even from His Apostles, because of present circumstances. But such truths *reserved* could not, with impunity, be trampled upon, and held up to the ridicule of the religious and the ungodly alike.

I will conclude with a quotation from Archbishop Bramhall, that skilful and sound opponent of Romish error. It is long, but I cannot shorten it; and it is well worth transcribing at length:—

"You, Romanists, say we have renounced your Sacrifice of the Mass. If the Sacrifice of the Mass be the same with the Sacrifice of the Cross, we attribute more unto it than yourself; we place our whole hope in it. If you understand another propitiatory Sacrifice distinct from that (as this of the Mass seems to be; for confessedly the priest is not the same, the altar is not the same, the temple is not the same); if you think of any new meritorious satisfaction to God for the sins of the world, or of any new supplement to the merits of Christ's passion, you must give us leave to renounce your sacrifice indeed, and to adhere to the Apostle—'By one offering He hath perfected for ever them that are sanctified.'

"Surely you cannot think that Christ did actually sacrifice Himself at His Last Supper (for then He had redeemed the world at His Last Supper; then His subsequent sacrifice upon the cross had been superfluous); nor that the priest now doth more than Christ did then. We do readily acknowledge an eucharistical sacrifice of prayers and praises; we profess a commemoration of the Sacrifice of the Cross; and, in the language of Holy Church, things commemorated are related as if they were then acted. We acknowledge a re-presentation of the sacrifice to God the Father; we acknowledge an impetration of the benefit of it; we maintain an application of its virtue; so here is a commemorative, impetrative, applicative, sacrifice. Speak distinctly, and I cannot understand that you can desire more. To make it a suppletory Sacrifice, to supply the defects of the only true Sacrifice of the Cross, I hope both you and I abhor."—*Ep. to Milletiere*, pp. 54, 55.

Some might say, that except a real *bona fide* propitiatory sacrifice, there can be none other deserving of the same. But I have shown that such were the Jewish sacrifices—whether *they* were deserving of the name, is a question too profane for me to enter upon.

It may be objected, that Bramhall and his school were of the same class as Messrs. Newman and Wilberforce. I reply that they proved themselves different by their conduct. When the Church of England was overthrown, they clung to her still—whatever befell her, they could never think of a union with Rome. Newman and others have showed their love for Rome by renouncing emoluments and rank for her sake. Bramhall, and Taylor, and Cosin, proved their faithfulness to the Protestant Church of England by clinging to her in her humiliation, and by resisting all the allurements which France and Rome could use to pervert them. I desire to be as Catholic as Bramhall and Laud, and I am quite content to be as Protestant.

I remain your obedient servant,
A KILDARE CHURCHMAN.

From the London Evening Journal of August 23.

The Alternative of Convocation.

To the Editor of the Evening Journal.

Sir, *In ira veritas*, though not admitted among "old saws," would often be as peritnent an adage as that which attributes truth to the bottle. A certain contemporary of yours, which every Monday and Thursday professes its unadulterated zeal for pure Church of England doctrines according to the most approved Shaftesbury and Colquhoun pattern, gave some days since a singular proof of this assertion. Those who have ever cared to follow the course of that journal will recollect that, if there be one thing about which it is more touchy than another, it is the imputation, expressed or implied, that its extreme views upon the right of private judgment and the individual interpretation of Holy Scripture, can at all weaken its orthodoxy and steadfastness in upholding the one great cardinal doctrine on which all Christianity is reared.

Hitherto, I confess, I gave that journal credit for its honesty, and for its soundness on this one point, while driven to recognize—and all the more forcibly in proportion as I gave it credit for that very honesty—how intellectually feeble and controversially untenable was its position. But the *Record* of Monday last goes far to prevent the most kindly disposed from being able, in future, to give its words and opinions the kindlier interpretation. When you read the quotation which I am about to make, you will agree with me that it outherods Herod, even for the columns in which it first saw the light.

Your contemporary is arguing against Convocation, and—after stalely reiterating, at twentieth hand, the ordinary commonplaces which we have all read over and over again till they have come to sound very much like a discussion in the Government organs of France upon constitutional *regime* in secular matters—he bursts out into a line of fervid illustration, in which most certainly he has achieved the meed of boldness and of originality:

"We have the records of a vast number of Synods and Councils, held in various countries, and in all ages, from Constantine downwards. Many smaller provincial Synods, held when no particular controversy vexed the Church, passed away, doing neither good nor harm, and presenting no subject either of approbation or of censure. But the *active*, the *important* Synods—what were they but great machines for enforcing 'unity,' by expelling all opinions but one?—*What is the leading fact of Nice, but its expulsion of Arius? What of Ephesus, but its condemnation of Nestorius?* What of Dort, but its excommunication of the Arminians? And what of the Scottish, or the Wesleyan Assemblies, but the extrusion or the secession of those who oppose the ruling party? We do not for a moment question that there are those who sincerely desire a revival of Convocation, believing that all good, and no evil, results will follow from such revival. But we feel sure that two or three years' experience of a revived and acting Convocation would force all who were not swept away by the stream of party spirit to regret that *ever they aided in opening such a flood-gate of evil.*"

"*What is the leading fact of Nice, but its expulsion of Arius?*" and what was Nice, therefore, but "*the opening of a floodgate of evil?*" And so, because the leading fact of Nice was the expulsion of Arius, therefore the Convocation of the English Church is never to meet for fear a similar floodgate should be opened on us and our poor Church. There are quarters where such a line of argument would excite comparatively little surprise; but when we find it in the leading columns of a journal which so loudly demands that its Christianity shall be beyond suspicion or reproach, it cannot and it ought not to be allowed to pass unnoticed. The context, too, of this dictum makes it the more remarkable. The drift of the article is to show that no Convocation can ever meet without creating a needless disruption in the Church of England; and as a proof of what a needless disruption is, the Council of Nice, with the expulsion of Arius—the Council of Ephesus, with the condemnation of Nestorius—are brought forward in the first rank of the accusation.

"The peace of the Church" would have been maintained, so argues your contemporary, but for that unlucky Council. Arius would have continued in the Christian Church of the fourth century—so would Athanasius; and all opinions would have found their appointed fields of usefulness within its tolerant expansive bosom.—One really can hardly grasp your contemporary's ideal Christianity of Constantinean days, had the too easy Emperor but stood his ground and interposed his imperial prerogative to stay assembled Christendom from "opening that floodgate of evil," the Nicene Council. No "Catholic faith"—no Athanasian Creed—no controversy—no orthodoxy—no anything except that happy universal "agreement to differ," which, owing to that one false step of Constantine, it has cost the world from the fourth to the nineteenth century to discover. It is almost wrong to talk otherwise than seriously on such a topic, but the stolid latitudinarianism of your irate contemporary hardly admits any other treatment. At least, now we know the meaning of High Church and Low—now we have learned the drift of that repugnance which so many persons entertain to the revival of Synodical action in that Church which they are ready enough to surname pure and Reformed, while they dare not trust it to show the purity of its own reformation by one unfettered act of self-volition. The organ of the anti-Convocation party volunteers to come and tell us that this strange condition of feeling, this enigmatic caution, means the preference for all and any error—for the error of Nestorius or of Arius—rather than the Church should have any power of action beyond the mechanical movement of a State department.

This appeal to Nice and Ephesus—this subornation of Arius and Nestorius—was none of our seeking. We were not hinting at the presence in our Church of men who were co-relatives of those world-infamous leaders of errors and chief troublers of the Christian fold. Had we done so, we certainly, it must be owned, would not, like your contemporary, have gone on to propose our amicably sitting down with them under the shade of our one Mother Church. But the first step was wanting on our part. We did not conjure up the giants in order to run away from them. Anglican Arianism and established Nestorianism are the coinage of the *Record*, and we cheerfully leave it its monopoly of the precious discovery.

Our call for Convocation is not to harass or banish anybody, but for the prosaic though practical task of setting straight the concerns of a community which has got all wrong from lack of government; and your contemporary shows that it knows this is so by the extraordinary argument which it follows up, after its marvellous burst of Arian sympathising:

"*We have already societies for education and for Church extension. In what way could Convocation assist or improve these?* We know not. Convocation, it would be rightly urged, is a legislative body. It would consist of a number of clergymen, taken from their proper or immediate duties, and sent up to London, to despatch as quickly as possible, some legislative tasks. How could such a body assume the duties of the Committee of the National Society, or of the Incorporated Church Building Society? The functions and purposes of a Convocation and a church society are totally distinct, and *the idea that Convocation could do anything in the matters alluded to, is a perfectly visionary one.* Such a synod would be, what all such synods have been, a machine for tearing the Church to pieces, and by doing so, for preparing the way for a return of the Papal supremacy in these realms."

This is brave and outspoken. Having brushed away the Catholic faith, it was but a little step further to ban all such antiquated and mischievous nonsense as constitutional government, and shut up all such "floodgates of evil" as elective assemblies. Why should we have Convocation while we have Church societies? Why should we have any regular and legitimate body to do anything, when we can always make sure of some irregular and self-appointed makeshift to stop the gap which its absence creates? Why common law and statute law—why justices, barons, chancellors, vice-chancellors—"sent to despatch," at Westminster, "as quickly as possible, some" judicial "tasks," when there is ready-made, and cheap, and free to all, the glorious institution of Judge Lynch? Why Queen, and Lords, and Commons, and Mayor, and Aldermen, and Common Council, while ten men exist in England ready to install themselves "Provisional Government of the Britannic Commonwealth?" Such vaporing is not false logic—it is not even anility. It resembles the impudent bluster of a bully who knows that he has no resource left between him and the station-house except to deafen the ears of honest men with the inarticulate howlings of feigned imbecility. The mind which penned such sentences must have despised the hand that wrote them. I owe you really an apology for burdening your columns with such quotations. But their worthlessness is their value. They are the best which the consistent antagonist of Church of England restoration has to say for its own miserable cause, at that last fatal crisis of a long imposture when it behoved it to put forth all its energy—to thunder with all its deepest utterance—to sparkle with all its most electric brilliancy. The battle of the *Record* is lost, the Lydian howl has died away, and this is all which has to sing for its own requiem.

I remain, sir,
Your faithful and obedient servant,
August 20. D. C. L.

From the London Evening Journal, of August 23.

Synodical Action in the Diocese of Sydney.

The Bishop of Sydney has just published the following important documents. We congratulate his lordship upon his following up so vigorously the great question of synodical restoration, and only regret that Mr. Gladstone's bill is not the law of the land, to smooth the way to the accomplishment of the great object which he has at heart:

Rev. Brother—The opinion expressed by the bishops of this province, assembled in conference in 1850, that the establishment of diocesan synods of bishops and clergy, and of conventions of laymen to be chosen by election, would be advantageous to the better regulation of the affairs of the Church, having been under general notice during a sufficient length of time to enable all to form a mature judgment upon that proposal, the period may be thought to have arrived for taking the same into our united consideration.

As a preliminary to further proceedings it will be necessary, in the first instance, to arrive at a decision upon the following questions:

1. Whether the general persuasion of the clergy is in favor of the establishment of a constitution for our Church, as is contemplated in the Bishop's minute.

2. What practical measures ought to be taken, if that accordance of sentiment be found to prevail, for carrying the recommendation of their lordships into effect; and especially for enabling the laity of our Church throughout the diocese, to express their opinion concerning such measures, and to unite with their clergy in carrying the same into effect, so far as they meet with the laity's approval.

With a view to these objects, namely, to ascertain the sentiments of the clergy and laity, and to secure their mutual co-operation for mutual advantage, I have, after much anxious thought, and in full dependence on the favor and support of Almighty God, resolved to adopt the following course, deeming the same to be most cautious and safe, and also to be most in agreement with that order by which our Church affairs are at present regulated; while it affords ample scope for the expression of the opinion of the Church as to the wisdom and necessity of that system which its chief pastors in this province have recommended.

I request, therefore, in pursuance of my stated resolution, that, if practicable, you will attend a general meeting of the clergy of the diocese, to be holden on Wednesday, the 14th of April next, in the school-room of St. Andrew's parish, Sydney, at the conclusion of divine service in the church of the same parish, to commence at eleven o'clock A. M.

I forward to you two papers herewith, the one containing a declaration which I purpose to lay before such general meeting, to be signed (if it be approved) by myself and clergy, as the basis of all subsequent proceedings in this matter. The other paper contains the draft of a proposed petition to her Majesty the Queen, to be signed (if adopted) by the bishop, clergy, and laity of the diocese, praying her Majesty's gracious interposition and assistance for the accomplishment of their desire that a diocesan synod and convention should be assembled, and be invested with due power to consult and determine upon questions affecting the state and welfare of the Church.

I propose the contents of these papers to your very serious attention, as affording the best and most secure direction which my ability can supply for the general guidance in opening our proceedings upon these new and delicate questions. But it is not my intention to imply that the course thus pointed out is absolutely the best; nor do I desire that it should be followed, except so far as it may commend itself to the favorable judgment of the Church at large. My first request is, therefore, that, with a view to form your own judgment, you will proceed to ascertain, as fully and accurately as you can, the opinion of your parishioners upon the questions now proposed. To accomplish this object I would suggest the expediency of your requesting the churchwardens to summon by public notice a vestry meeting or meetings of the pew and seatholders in your church or churches, at which you would preside, and would bring under consideration the papers herewith forwarded. This measure should be proceeded with as early as may be consistent with due deliberation; so that you may attend the meeting on the 14th of April, prepared to express not only your own views, but those of your parishioners, upon the two questions hereinbefore proposed for determination by the clergy.

And, moreover, should it happen that distance or other circumstances prevent your attending their general meeting, in order that you may nevertheless have an opportunity of expressing your own opinion, formed after consultation with the members of your congregation, I enclose a form to be filled up and signed by you, for the appointment of any clergyman in this diocese, being in priest's orders, and licensed to cure of souls, to be your proxy and representa-

tive; and such proxy, in virtue of the authority thus conveyed, will be entitled to vote on your behalf and in your stead on the two questions to be proposed, viz., That the declaration be adopted and signed by the bishop and clergy; and, that the petition to her Majesty be approved, and circulated for signature by the clergy and laity throughout the diocese.

Desiring your continued prayers for the good of Christ's Church, especially that pure and reformed part of it to which we belong, and for me, that grace may be vouchsafed to me so to fulfil my duty as your Bishop in this important work, that the effect of righteousness may be peace, and quietness, and assurance for ever, I am, reverend brother, your humble servant.

(Signed) W. G. Sydney.

Sydney, March 8.

DECLARATION.

Whereas at a meeting of the metropolitan and suffragan bishops of the province of Australasia, held at Sydney, A.D. 1850, the following declaration was drawn up, agreed to, and published under the several signatures of the said bishops—that is to say

"We are of opinion that there are many questions of great importance to the well-being of the Church in our province, which cannot be settled without duly constituted provincial and diocesan synods.

"Without defining the exact meaning of the word Synod in the Church of England, whenever the words 'Provincial Synod' or 'Diocesan Synod' shall be used in the following resolutions, we understand thereby a body composed of one or more bishops with representatives chosen from among the clergy, meeting at such times, and in such manner as may not be inconsistent with any law of the Church or State.

"We understand the functions of provincial and diocesan synods to be these:—

"1. To consult and agree upon rules of practice and ecclesiastical order within the limits of the province or diocese.

"2. To conduct the processes necessary for carrying such rules into effect: but not to alter the Thirty-nine Articles, the book of Common Prayer, or the authorized version of the Holy Scriptures.

"We are of opinion that the laity, acting by their representatives duly elected, should meet in diocesan and provincial conventions, simultaneously with the diocesan and provincial synods, that the clergy and laity may severally consult and decide upon all questions affecting the temporalities of the Church, and that no act of either order relating thereto should be valid without the consent of the other."

And whereas it is desirable, in the opinion of us the undersigned bishop and clergy of the diocese of Sydney, that suitable measures should be proceeded with for carrying into effect, within this diocese, the foregoing recommendations for the establishment of a synod and convention; and

Whereas the services for ordering of priests, and for ordaining or consecrating archbishops or bishops in the united Church of England and Ireland, require that in every such case certain subscriptions and declarations upon oath shall be made by persons admitted to those several orders of the ministry in Christ's Church, whereby it is admitted that the Queen's Majesty under God is the only supreme governor of this realm, and of all other her Majesty's dominions and countries, as well as in all spiritual or ecclesiastical things or causes as temporal; and

Whereas it may be doubted whether it is in accordance with the engagements aforesaid, the same having been voluntarily undertaken by the bishop and clergy of this diocese, that they (the said bishop and clergy) should assemble themselves together in a diocesan synod, without the approval and license of her Majesty to that effect being first obtained; and

Whereas it appears to us, the bishop and undersigned clergy of the metropolitan diocese of Sydney, that the right to assemble in such diocesan synod should be exercised according to legal form; and it would also contribute in our opinion, very much to the promotion of true religion, and to the stability of the Church in this diocese, that a convention of lay representatives, to be elected from the several churches by the members of their respective congregations (such repsesentatives being in full communion with the Church), should be assembled periodically in connection with the diocesan synod of the bishop and clergy as hereinbefore proposed.

Know all men therefore, that we the bishop and clergy aforesaid, having been by summons assembled together for the purpose of taking the premises into consideration, have after mature deliberation in the fear of God and in fulfilment of their own ministerial duties, agreed, that it is expedient that a humble petition to her Most Gracious Majesty should be prepared for signature by the bishop, the clergy, and the laity of this diocese, setting forth the inconveniences and disadvantages which they labor under from the obstacles which exist to the assembling of such synods and conventions as aforesaid, and praying her Majesty by her royal interposition to grant or obtain (as the case may be) such relief from the said obstacles as in her Majesty's judgment shall be best, for enabling the petitioners to assemble together in synods and conventions, and as shall make it lawful for them to debate and consult for the better ordering of the affairs of the United Church of England and Ireland within this diocese, and to pass, by the votes of the said bishop and clergy, and laity elected as hereinbefore described, such regulations, rules, or canons, as shall be thought necessary, fit, and convenient for the honor of Almighty God, the good and quiet of the Church, and the better government thereof; to be observed, performed, fulfilled, and kept, by the said bishop and his successors, and the rest of the whole clergy of the diocese of Sydney, and by all other persons within the same so far as lawfully, being members of the said Church, it may concern them.

Resolved—That the following be the form of petition adopted for presentation to her Most Gracious Majesty; and that the same, having first been signed by the bishop, and the clergy now present, be circulated in all parts of the diocese, for the purpose of obtaining the signatures of such of the clergy as are not here in attendance, and of all lay members of the United Church of England and Ireland who concur in the prayer of the said petition.

"To her Most Gracious Majesty Victoria, by the Grace of God of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith.

"The humble petion of the undersigned, Bishop of Sydney, clergy, and lay members of the Church of England within the diocese aforesaid, showeth—

"That in the opinion of your Majesty's petitioners it is necessary and expedient, for the honor of Almighty God, the good and quiet of His Church, and the better government thereof, that there should be synods of the bishop and clergy periodically assembled within this diocese; and also that the laity, acting by representatives duly elected by the congregations of the several churches, should meet in conventions simultaneously with the bishop and clergy; and that the bishop, clergy, and laity, being thus assembled, should be qualified and authorized to debate and consult, under proper regulations, for the better ordering of the affairs of the United Church of England and Ireland within this diocese; and to frame and enact proper rules, regulations, and canons, not being contrary to any law of Church or State, for the due ordering of the affairs of the said Church, maintaining, nevertheless, as heretofore, its integral union and connection with the Established Church of England and Ireland.

"That doubts are entertained whether the supremacy of your Majesty, as under God the only governor of this realm in all spiritual or ecclesiastical things or causes, having been expressly admitted by all bishops and clergy when ordained or consecrated to their respective offices in the ministry, may not prohibit their assembling, as is desired, in a diocesan synod.

"That the practice of assembling conventions of laymen, elected in the manner herein proposed, to take part in the management of ecclesiastical affairs, has not been heretofore recognized or appointed by law, or by any known custom of the Church of England.

"That your petitioners, therefore, submit with deference to your Majesty's royal consideration, the expediency of removing the obstacles which at this time appear to oppose the execution of the design which they have presumed to lay before your Majesty; and they most humbly solicit of your Majesty to establish by your royal prerogative, or to obtain by course of law, as in the opinion of your Majesty's advisers shall be most proper, such a form of Church government within this diocese as may enable your Majesty's petitioners to accomplish their object of better providing for the security, and for the more extended usefulness, of that Church which, during many centuries, has flourished under the auspices of your Majesty's royal predecessors.

"And your Majesty's humble petitioners, as in duty bound, will ever pray."

Communications.

For the Churchman.

Review of Lord Mahon's History of England, by E. H——n.

History of England from the Peace of Utrecht to the Peace of Paris, by Lord Mahon. Edited by Henry Reed, Professor of English Literature in the University of Pennsylvania. In two volumes. New York: D. Appleton & Co., 200 Broadway; Philadelphia: George S. Appleton, 164 Chesnut street. 1849.

It is truly refreshing to one who believes that the world was not originally formed and is not now preserved and controlled by chance, nor dependent for its guidance wholly upon the wayward impulses of human judgment, or the rash force of human passions, to take up the history of Lord Mahon and read what a clear-headed and christian thinker and scholar has to communicate as to the history of such a period of the world as the fifty years from 1713 to 1763, and of a country holding such a position in the world as England, by the Providence of God, has been called to take. The History of England, at all periods of its national career, will ever be interesting to all those who have intelligence and sagacity enough to perceive the wonderful connection which this nation has had with various movements calculated to affect the civil, literary, and religious advancement of the world. For England has had much to do, not merely with the commercial and political history of the world as it now presents itself in its various civilized and uncivilized portions, but also with the preservation of the Faith of the Gospel in its own territory, and its dissemination in other lands. And at this providential eminence of England, America, her noblest offspring, need feel no envy, nor indulge in any narrow jealousy, for the same principles of religious faith, and similar enterprize of character, and kindred principles of constitutional liberty exhibited under different phases and carried out under diverse circumstances, characterize both; and they now stand before the world, the mother in her maturity, and the daughter in all the bloom and vigor of youth, looking, at many an hour of honest and affectionate musing, with mutual admiration each at the other's progress and condition. The one has nearly a quarter of the globe under her control and influence, either directly or indirectly. The other, with her twenty-three millions of inhabitants now engaged in various departments of labor on her soil, and immigration of thousands daily to her arms ever open for the reception of all of every religious creed who may come to her to participate in the common blessings of free institutions, has a history of the past full of glory, and a probable future history of advancement in the world's progress, in the Providence of God, which the ardent mind of one of her devoted sons would not dare to sketch, or even to fancy. But to return to that portion of the history of the mother country which Lord Mahon has taken up as the field of his labor, which has drawn forth these introductory remarks: The Peace of Utrecht was concluded near the close of Queen Anne's reign, and just as the ruling dynasty in England was changing from the Stuart race of Princes to the Hanoverian succession, which has ever since prevailed in Great Britain. Bringing the history of England from this period down to the Peace of Paris, in A. D. 1763, we are carried over a course of events in England and on the Continent and in America, which have more or less affected the present state of all the principal nations of the world. The condition of England at the commencement of this period, was very different from what it now is. Canada was a French colony. Large portions of the United States as they are now called, were under French influence and control, as all that country stretching from the lakes on the north to the head-waters of the Ohio, where was the French fort Duquesue, and the whole country bordering on the Mississippi. India was at this time a country of but little interest. There were a few French and Dutch settlements on its coasts. The English constitution went through with various changes, adapting it to the altered condition of the country and the new wants of a more advanced period of knowledge and improvement among mankind. Prussia and Austria were just taking rank as independent nations, and Russia was beginning to make herself felt and feared in the cabinets of crowned heads. As the history proceeds, the great drama of European politics opens, and we behold a desperate and ruinous game playing, where crowned heads stake the lives and interests of millions in a contest for superiority on the great theatre of European diplomacy. This contest drew forth an immense amount of talent in the cabinet and in the field. The elder Pitt, and Fox, and New-Castle, and Mansfield, and Bolingbroke, and Chesterfield, and Walpole, and Sunderland, and other distinguished men were at the head of affairs in England, and Alberoni in Spain, and Frederick the Great in Prussia, and Maria Theresa in Austria, and Charles the Twelfth in Sweden, and Peter in Russia, and the Duke of Orleans and the abbe Dubois in France, were no mean rivals in the great game of power, which was then being contested. This period afforded numerous illustrations of public and private virtue. The disgraceful connections formed by several of the Georges with females of no doubtful reputation as to virtue, who were their known and avowed mistresses, make the Protestant blush that the preservation and defense of his religion was committed to hands so unworthy; but when he looks at the strange inconsistency of the Popish Pretender and his Father, who were willing to sacrifice a kingdom for a mass, and yet could not give up their unworthy connections and immoral habits at the solicitation of one of the purest and best of mothers and of wives, and the solemn though imaginary fears of purgatory and the woes of the eternal world, he at once sees that the holy ark of the Gospel has been brought in to its present resting in the Protestant Church of England, not without means of defense against all the attacks which Popish malignity may make upon some of the unworthy instruments employed. The unworthy motives of leading political men, in changing their party connections, show very plainly through all their pretensions to purity and patriotism, and the general excellence and integrity of the policy of the long periods in which Walpole and Chatham were at the head of the government, appears with great brilliancy in contrast with the management of weaker hands and less clear heads and less pure hearts, who at times undertook to control the helm of State. But the nearness of the events to our times, their connection with the heated feelings of political partizans who contended with each other not only for peace and fortune, but in many cases for life, and the fact that the relatives in no very distant degree of those very men who thus contended and thus suffered, are now living and influential men, render the task of the historian a delicate one, and one difficult of execution. The fact, too, that the latest events recorded took place only about eighty, and the earliest only one hundred and thirty years since, at a period of the world when the power of the press was employed in conveying to every portion of the kingdom of Great Britain, accurate information of whatever was passing in the country, subjects the writer of history to a severe and searching scrutiny as to the correctness of his representations of the great contests going on, and the characters and movements of the leading men engaged in these contests. But it is time to come to the consideration of the manner in which the history of this important period has been handled by the noble pen which has attempted it.

To be continued.

To the Editor of the Churchman.

Rev. and Dear Sir:

I have been much instructed by the report published in the last Journal of the Maryland Convention, upon the dry and difficult, but to me highly interesting, and I think also, important subject of "The Titles and Boundaries of the Parishes." But I beg to suggest, in no spirit of fault-finding (for I am fully aware of the laborious and learned researches of its author), that there are several mistakes—one, for instance, in relation to the Title of the Parish carved out of the North Sassafras, in 1774. The original Title of this Parish, if not also its proper present one, is not *St. Augustine*, as stated in the report, but simply *Augustine*. It was given to it, in other words, not as is presumed, in honor of Augustine, the Saint, the chief of Catholic Doctors, and the first and head of the great Schoolmen; but in honor rather of Augustine Herman, who, in 1660, was created Lord of Bohemia Manor, Cecil County, Maryland, in consideration of a highly meritorious service. The name of Augustine Herman is, in short, connected with the earliest diplomatic history of Maryland. He was a native of the city of Prague, in the kingdom of Bohemia.—Hence the Manor was called "Bohemia;" and the name of "*The Three Bohemian Sisters*," was given to another tract, which he owned, containing several thousand acres. The name of the River also was "*Bohemia*," a name still borne by it. And a smaller stream called "*Back Creek*," was sometimes called "*Bohemia Back River*." One of the tracts was undoubtedly named in honor of his three daughters; and "*Little Bohemia Creek*" was sometimes called "*Augustine Creek*," a creek which formed the boundary line of Augustine Parish; while the chapel itself, which subsequently formed the Parish Church, was upon the manor. There is also a strong presumption derived from a document in my possession, that the right to hold a Court-Baron (generally given in the patents erecting manors), was *actually* exercised upon the Bohemia Manor—a fact, among others, going to show, how everything around this Parish Church was shaped and controlled, by the same leading spirit; and how many memorials of him still remain, in the names which he gave to the bodies of water, and the tracts of land. Nor does Bacon, who gives an abstract of the Law erecting the Parish, say anything of *St. Augustine*, but simply informs us, the Parish was called "*Augustine*" in the Act.

I am not acting the part of a Church historian, but loving history for its own sake, I cannot but feel some interest in seeing its truth maintained, upon all points, both little and big. Nor do I suppose, the members of the Committee, or the gentlemen of the Convention, are disposed, any more than myself, to claim for a saint a tribute which was undoubtedly paid to the memory of another person. I will add, that the blood of the Hermans still flows in the veins of more than one staunch Churchman now living in Maryland.

I do not *positively* assert, that the Parish was named after Augustine Herman (for his son also was named *Augustine*), but in honor of the Hermans of Bohemia Manor; and not of Augustine, the illustrious Saint, and Doctor of the Church. Very respectfully yours, &c.,

Geo. L. L. Davis.

Baltimore, Sept. 4, 1852.

For the Churchman.

An Earnest Remonstrance.

Mr. Editor:

Dear Sir, I received through the Post Office a *very small* book, which I understand was published by the Philadelphia *Recorder*. I would simply suggest that those persons who seek to disturb our peace, will save much valuable time to themselves by attending to their own affairs, for I tell them they will not succeed in their efforts to divide the Bishop and his Laity, nor will they be successful to any extent in preventing the clergy of this diocese from faithfully preaching, and praying in the language of our Litany, "That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;" "That it may please thee to bring into the way of truth, *all such as have erred, and are deceived*;" and "That it may please thee to forgive our *enemies*, *persecutors*, and *slanderers*, and to *turn their hearts*." The clergy of Michigan are men of tried, firm, and decided views upon the doctrines of our holy Apostolic Church, and so far as I know there is not an exception to the rule, That they have such unity among themselves that they can trust each other with their pulpits, and know that no "false doctrine, heresy, or schism," is taught to their congregations, which is not the case with the churches in your eastern cities; would it not therefore be well for those *disturbers of our peace* to look at home?

P. E. D.

Detroit, Sept. 6, 1852.

For the Churchman.

A Spice of Low Church Courtesy.

Mr. Editor:

I scarcely ever take up a Low Church paper such as the *Episcopal Recorder* or the *Protestant Churchman*, but I find in one place warm praises of Christian courtesy and politeness, and then in another place some specimen of slander or railing, which shows that neither the editors nor correspondents of those journals, matchless in *some* respects, have any great idea of the graces and virtues of which they are speaking. I must say, however, that the last number of the *Episcopal Recorder*, which is edited by the Rev. Mr. Suddards solely, his coadjutor being happily absent for a time, is remarkably peaceable and courteous. This, however, is but an episode. I am speaking of their general character, and this exception proves the rule. The abuse lavished on the noble-minded Bishop of Michigan for his excellent sermon at St. Paul's, and his manly speeches before the Society for the Propagation of the Gospel, and on other occasions, shows the fear some men entertain of the weight and power of his words and example. An attack was made upon him some days since, by a correspondent of the *Commercial Advertiser*, a very respectable secular journal, but apparently of the Methodistico-Presbyterian school. The man who wrote it, being a dissenter, knew no better, and might well be pardoned. But some two or three days after, a long communication, signed by W. H. L., apparently an Episcopalian, appeared in the same paper, which contains the following gross and ungentlemanly attack on the Bishop above mentioned:

"If a single Bishop, once a very low churchman, elated by the new position and honors of a visit to England (which was made, be it known, not as the authorized representation of our Church), uses language which, if correctly reported, is in contradiction to his own past teachings, and condemned by his earlier course; language mortifying to his friends, indelicate towards his hosts, and most unsuited to the occasion—drawn into its utterance we hope by the impulse of the moment, and regretting it himself upon sober second thought—language which his high Church brethren, more prudent and courteous, abstained from, and language which has excited a storm of indignation from Episcopalians at home against them who attended it—the traces of which will not have subsided long after he shall have returned to our shores—must we as a body suffer for his weakness and error?"

Now, Mr. Editor, who is this individual who dares to use such language to his superior in station, in acquirements, and in reputation? Is he a clergyman or a layman? I should hope he is not in orders, for the ignorance of theology displayed throughout the letter, may be pardonable in the latter, but would be inexcusable in the former. I have read all that has been reported of the speeches of the eminent prelate in question, and have seen nothing uncourteous, indelicate, or imprudent. That he was once a Low Churchman is, I believe, true—that he is not so now is equally true—and the happy result arises from practical experience, diligent study, and sound thought. I believe that his quondam friends are the only ones who assail him, and their bitterness and malice have been well designated by a High Church editor in Philadelphia as INFAMOUS.—The same epithet will perhaps be applied to the language of W. H. L., unless he can specify the words he complains of, and *prove* that they support his allegations. I hope you will allow him to do so, Mr. Editor, if he can; if he cannot, his conduct will deserve his own epithets of "mortifying," "indelicate," and "uncourteous," and still more, be unwarranted by truth and facts, and an insult both to the man and to the high station which he adorns.

Cautus.

We shall, according to our correspondent's desire, allow Mr. W. H. L. an opportunity to prove his points, if he will be brief in his quotations, and unexceptionable in his language.—Ed. Ch'n.

For the Churchman.

The progress of Church Music in this country, involves as an essential element the progress of Organ building: and whatever question may arise as to the propriety and practicability of Choral Services and Music, rigidly ecclesiastic, there can be but one opinion as to the necessity of good Church Organs, wherewith to support and adorn the Praises of God.

It is with this conviction that the writer feels it a duty he owes to the Church, as well as to the worthy Organ builder, to call the attention of churchmen, and especially of such Vestries as may contemplate the purchase of Organs, to an Instrument recently erected in St. Clement's church, in this city, by Mr. Henry Crabbe, of Flatbush, L. I.

This Instrument has two manual keyboards and two octaves of Pedals; the swell extending from c c c to f in Alt. (66 notes); the Great Organ from c c c to f in Alt. (66 notes); and the Pedals from 16 to 4 ft. c (26 notes).

The Organ contains 23 stops, or 26 registers, as follows:

Great Organ: Open Diapason, Stop Diapason (Bass and Treble), Principal, Twelfth, Fifteenth, Sesquialtera (mixture) Dulciana, Flute, Cremona, Trumpet (from c c c to f in Alt.).

Swell Organ: Double Stop Diapason (from c c c to f in Alt.), Open Diapason, Stop Diapason (Bass and Treble), Principal, Fifteenth, Cornet, Trumpet (from c c c to f in Alt.).

Pedals: Sub-Bass (from c c c c to c c two octaves).

Couplers: Great and Swell (at octaves), Great and Swell, Pedals and Great, Pedals and Swell.

The firm and even quality of the Diapasons in the Great Organ, the smooth richness of the Trumpet, and the stirring brilliancy of the Chorus are unsurpassed.

But the peculiar beauty of the Instrument is its Swell, which, with two exceptions, is unlike anything hitherto erected in this country. It is constructed after the plan of some of the later English Cathedral Swell Organs; the Swell box, which is made very close and with double blinds, including the entire compass from c c c to f in Alt. (66 notes); thus doing away with the Choir Bass, and avoiding the abrupt and disagreeable transition from Swell to Choir, so noticeable in Swells of the ordinary size and construction.

Besides its completeness as regards extent, the Swell has the additional merit of being in itself a soft Chorus Organ, capable of the richest and most brilliant effects: the "Double Stop Diapason and the Trumpet," both extending down to 8 ft. c, being novelties in American Swells especially worthy of notice.

Such is the general description of an Instrument, the special merits of which—tone, touch, voicing, &c.—must be tested to be appreciated.

Enough has been said however to show that the Organ is strictly a Church Organ—an Organ built for God's temple, and built by one who humbly believes that he is doing God a righteous service in his calling; an Organ, not burthened with useless Stops, gross imitations of the most approved orchestral whistles, nor so well suited to give expression to the frivolous fancies and operatic medleys of the "organ fingerer," but in the hands of one of the Church's minstrels, rich in outpourings of Praise in perfect harmony with the sublimity of our noble Liturgy.

The weekly rehearsals at the church, on Saturday evenings, will give all those who desire to hear the Organ, an opportunity of doing so. W.

THE CHURCHMAN.

NEW YORK, SEPT. 18, 1852.

Irreconcileable Differences.

We, in our last number, made some allusions to this new catchword of the Puritan party in the Church, and exposed the folly of their assertion, that all those who do not think with them are in danger of perversion to Rome. On the other hand, we alluded to the fact that these men, misled by the spirit of error and the fury of faction, had formed new party organizations and societies for the purpose of spreading their peculiar notions in a more decided and distinct shape. There is an obvious and vast difference between these volcanic eruptions and the old established societies. The test of admission to these is not merely the profession of attachment to the Church, and the payment of an annual or life subscription, as in the ordinary Church Societies. The assent to certain doctrinal dogmas and theological propositions elaborately stated, is also required. Compare, for instance, the constitution of the Evangelical Knowledge Society with that of the New York Bible and Common Prayer Book Society, the Tract Society, or the Sunday School Union, and see how different are the terms of admission. With the latter named Societies any member of the Church may unite himself on the payment of a stated sum, but in the Pseudo-Evangelical concern they must swallow all the tough sayings contained in its Constitution. No sound Churchman can do this, and in consequence they are excluded from its membership. Now here is a separation from the regularly constituted Societies of the Church, and an enlistment into new and unauthorized organizations for party purposes. So with regard to the pretended Society for Evangelizing the West, or some such title, a distinct party qualification is adopted, either in terms or practice, not the constitutional promise of adherence to the discipline, doctrine, and worship of the Church, as contained in the Prayer Book. And why is this? Because, forsooth, the authorized standards of the Church are not sufficient, we are told, to exclude "soul-destroying error." *Baptismal Regeneration*, for example, is taught in the Prayer Book, and the faithful sons of the Church expressly teach it, as they have vowed to do.—Again, it is declared that no man shall be taken for a minister of this Church unless he hath had ordination by a Bishop, but these persist in saying that the ministers of the humanly-constituted sects around are entitled to be considered duly ordained clergymen, and to be recognized as such. If these opinions were confined to the breasts of those who hold them, we would say little or nothing. They might entertain them as fancies, which made them appear inconsistent indeed, but had no practical effects. But when the great doctrinal truth we have above mentioned is denied, and stigmatized as deadly error, and heretical and impious language is used respecting it, it is high time to speak out, and spare not. That those who hold the doctrine as it is stated in the Prayer Book may differ as to the extent and greatness of the grace conferred, is not to be wondered at, considering the constitution of men's minds; and we do not doubt that all those who hold the language strictly, and think upon it deeply, will in time be led to right conclusions concerning it. When, however, it is *denied* in express terms, as it is by some; when the meanest subterfuges and most dishonest theories are invented to do away with the force of the Church's teaching; when the deluded people are taught to look on Baptism as a *sign* and *seal* but not *a means* of Regeneration or New Birth, and when it is asserted that in it no remission of sins is conferred, and that in the very teeth of the Homilies; then we glory in avowing that our "differences" are "irreconcileable"—but it certainly is not our fault. When we hear men clothed in the priestly garb talk of the "mummery of sacraments," because the duty of receiving them is enforced upon the people; and style them "magic charms," because we teach that "God works invisibly in us by them," according to the Articles, we may allow that our differences are irreconcileable.

There was a time in the English Church, when one of its most learned and able divines, Dr. Samuel Clarke, taught Arianism, and was refuted by Dr. Waterland, in works which will stand as long as time shall endure, as perpetual monuments of the truth. Dr. Clarke stood almost alone, but he maintained he was teaching the true Gospel, and produced numberless texts of Scripture in proof, *interpreted* according to his will. Had his partisans been numerous, they too might have organized an *Evangelical Knowledge Society*, circulated tracts (and those written with ability and learning), and declared they did so because their differences were irreconcileable. And they might have formed, too, a Society for Evangelizing England after the truths of Arianism, and claimed the right to do so, because they could not hold the Popish doctrine of Tritheism,* as held in the Church. Yet while they had the power to do all this, no one will doubt they had no right to do so—because they were dividing the Church into factions, opposing the truth, circulating heresy and promoting schism.

Again, some of these *irreconcileable* gentlemen, not content with holding theoretically the validity of Presbyterian and other orders, must needs amalgamate with them, officiate in connection with them more or less directly, exchange clerical offices in a coquettish manner, mutilate the services in order not to shock them too much, and set at defiance the godly counsels of their Diocesan. They prefer wilfully to follow their own crude notions of discipline and ceremonies, instead of obeying the counsels and mandates of him who is set over them in the Lord. When the faithful and obedient sons of the Church censure this evil course, they are assailed with contumelious railing, styled "formalists," "darkened creatures" ignorant of the Gospel," "foes to spirituality," "servants of Satan," and other pleasant compliments not necessary to repeat. This shows how aptly the dogmas of Calvin and his followers are fitted to soften the heart, sweeten the temper, enkindle charity, and infuse a modest and humble demeanor and lowly thoughts of one's own holiness and righteousness. And their profound acquirements are proved by the meagre and diluted effusions which appear now and then under the auspices of a Presbyterian publisher,—some no sooner appearing in open day, than they are rapidly and laboriously suppressed. What terrible adversaries must the conductors of a Society be, that do not know their own minds, and cannot agree on some of the fundamental points of their so-called "theology." May we not say to these, when they would teach us what to believe and what to do—"Physicians heal yourselves," and agree in what you would teach others?

Above all we would have them obtain some precise ideas as to the distinctive principles of Romanism, that they may deliver their censure with some faint show of justice. When they find a clergyman holding and teaching the corrupt practices and false doctrines of Rome, then they may cry out, and welcome, and they will meet with no opposition from their High Church brethren.—When, however, men with "brains of lead and fronts of brass" talk of the Popery of Laud, and Bull, and Hobart, and other great departed worthies, and stigmatize those who follow in their steps, though at a great distance, as *perverts* already in heart, and soon to be in deed, we cannot but feel some indignation at their recklessness, much pity for their ignorance, and an earnest desire that they may both repent them of their sins, and find that their differences are no longer irreconcileable, because they have rid themselves of some of their self-confidence, and become better versed in the writings of the great divines of the Anglican Church.

* The Doctor called his opponents Tritheists, and held the doctrine of the Trinity to be a Popish corruption.

The Brotherhood of St. Barnabas.—We have received a copy of the Constitution, Canons, and Rules of Order, of this Church Brotherhood, which has been established at Troy, and embraces all the Clergy of the Church in that city, and the Rectors of Lansingburgh and West Troy also. Societies similar to this have already been established in this city, in Brooklyn, in Philadelphia, in Baltimore, and in several other of our cities. In the pamphlet before us, we are pleased to see the good taste and feeling displayed in the selection of a name for the society, and giving titles to its officers. Instead of the commonplace President, Vice Presidents, Secretaries, and Treasurer, we have Warden, Sub-Wardens, Clerks (corresponding and recording), and Bursar: While the Clergy, instead of being called Counselors, are entitled "Brothers of the Council." The name of the society itself—a society intended to bring comfort and consolation in temporals to its members in sickness and poverty, is rightly named after the *Son of Consolation*, who sold what land he had, and laid the price of it at the Apostles' feet, for the use of the Brethren. Such a name is vastly more beautiful and expressive than "Protestant Episcopal Mutual Benefit Society," or any similar designation. We hope the good example of our Trojan brethren will provoke imitation. There is another excellent feature in this Brotherhood of St. Barnabas, which we earnestly hope may soon be introduced into the Mutual Benefit Society of this city: "*Females desirous of joining this Association may be admitted, subject to such conditions and restrictions as shall be prescribed.*" If such a provision is needed anywhere, it is in this city, where the class of poor and deserving females—many of them educated in a higher sphere, and hence finding the bitterness of poverty still more bitter—is larger than anywhere else in our country. We know this is a subject which lies close to the heart of many members of our Mutual Benefit Society, and we trust soon to see it carried into operation. We wish our Trojan Brotherhood of St. Barnabas all success, and we trust that the happy unity of all the clergy in the work, will continue to the end as harmonious as it has been at the beginning.

We clip the following from the *Baltimore Sun*, in which it appears as a communication. We are pleased to see that both in Maryland and Connecticut, the conviction is felt that the average of clergymen's salaries is far too small, and that zealous laymen are exerting themselves to supply the deficiency.

Clergymen's Salaries.—In a corner of the *Sun* of last Thursday, appeared the following article:

A Clerical Strike.—The clergymen of Connecticut are complaining of their salaries as altogether inadequate to the comfortable support of themselves and families. A pamphlet has been issued by the clergymen of the Episcopal Church, setting forth the grievance. It states that the average salary of the clergy is not over $450.

As corroborative of the above article, it is stated by high authority that the average salary of the 120 Episcopal clergy of Maryland is not over $400 apiece Now, contrast these two facts with the petition of the Washington clerks for an increase of 20 per ct. on their salaries of $1000 or $1200 a year (such sums being insufficient for their support), and we must conclude that the present salaries of ministers of all denominations is certainly too small, and that though they will not "strike" nor make loud complaints, many of them must necessarily abandon a profession which consigns themselves to debt, and their families to starvation. Some persons might care very little for such result, but there are many others who firmly believe that if the profession of the Ministry be abandoned or degraded, christianity itself could not be maintained, and society, now bound together by religion, must either dissolve or be maintained by force.

Law and Gospel.

An Observatory for New York.—We are pleased to find by the extract we annex from a journal published in this city (the *Dispatch* we believe), that strenuous efforts are now in progress for the erection of an Observatory. It is a disgrace to this Western metropolis that with half a million of inhabitants all efforts for the purpose have hitherto failed, while Cambridge, Cincinnati and Albany have severally succeeded in establishing theirs on a substantial foundation. We should think that interest if not the love of science, would induce the merchants of this city to favor the enterprise, which would prove advantageous to them by promoting the security of the vast shipping marine belonging to this port. And the numerous men of wealth in other pursuits would find their recompense in the eclat a well conducted and well furnished Observatory would confer upon the city, and the impulse it would give to the progress of astronomical science among us.

Mr. Leon Lewenberg is an enthusiastic Astronomer, who has been laboring for years to bring about the consummation of this great work, and we are glad to know that he has now every prospect of accomplishing his favorite project. He has purchased at his own cost, a piece of ground on the Pallisades, about a mile above Fort Lee, which is over 350 feet above the Hudson, and from which a view is obtained some 25 miles in every direction. This magnificent site, (together with a telescope worth $2000,) he proposes to give to an Association on which to erect an Observatory. This Association is already under way and is to be composed of at least 400 shareholders, paying $25 each. When the necessary number of subscriptions are secured, it is proposed to call a meeting and take the necessary steps to commence the building. When the Observatory is completed, Mr. Lewenberg proposes to introduce machinery of his own invention which is considered by all who have been made acquainted with his design, as far superior to anything now in use; which will enable the Professors of Astronomy to demonstrate the science, in the most perfect manner to the student. He has visited all the celebrated Observatories in the Old World, and assures us that not a single one of them possesses such a site as that on which he proposes to erect his American Observatory. In his travels he has visited and inspected the Observatories of Metow, Reigart, Dorpath, St. Petersburgh, Moscow, Villenan, Vershow, Berlin, Leipsic, Dresden, Halle, Hamburg, Frankfort-on-the Maine, Heidelberg, Paris, and Greenwich, and is therefore fully acquainted with all their advantages and defects. This fact makes him one of the most competent citizens to superintend the work in which he is engaged. We have no doubt that he will eclipse all previous attempts in this particular direction, if he is sustained by the proper American spirit and pride, in the speedy formation of the Association. What is $25 to thousands of American citizens? A mere nothing: and yet, with these trifling sums united, an Institution can be founded that will be an honor to the country. For our own part, we do not believe that there will be the least hesitation on the part of the wealthy citizens of this metropolis, to come forward at once wh[illegible] the matter shall be fairly understood. Already we see quite a respectable number of names signed to the plan, and we hope to be able to announce at an early day, that the contracts for the American Observatory have been signed. The building, we believe, is to be 150 feet high—this, with the fact that the ground itself is 350 feet above the Hudson, will place the telescope 500 feet above the waters of that river.

A New Presentment.—We have been favored with "A LETTER FROM THE BISHOP OF NEW JERSEY, TO THE CLERGY AND LAITY OF HIS DIOCESE." The Bishop mentions in a tone of deep but restrained feeling, the astounding fact that a NEW PRESENTMENT has been served upon him, and that notice has been given him by the Presiding Bishop, that a Court of Bishops has been convened to meet at Camden, New Jersey, on the 7th day of October next. This second presentment is dated the 22nd day of July, and its receipt is acknowledged by Bishop Chase, on the 25th of August—thirty-three days after, and was served on Bishop Doane, at half-past ten o'clock at night, on the 6th of September, *just thirty days* before the meeting of the Court. It is singular the document should take thirty-three days to get to Peoria, and only thirteen to get back. We hope when Mr. Hubbard gets into active official duty, he will look closely after the mails on this route.

The Bishop states that the first 27 charges and specifications are much the same as before, with various but immaterial alterations—the twenty-eighth and twenty-ninth allege that certain notes of the Bishop were not paid at maturity according to agreement! the thirtieth alleges charges of grave importance, which show either that the presenters suppressed grave matters in their original presentment or have been *hunting up fresh evidence*; and the thirty-first is one of those "*various times*" make-weights which admit neither of proof or defence. The reader will observe that this new presentment is made after the report of the impartial and laborious committee which reported at the late special Convention of New Jersey, and will no doubt form a very definite opinion of this novelty which disturbs our peace.

The Sunday School Union.—We are continually receiving, both in person and by letter, testimonials to the efficiency of this noble Institution of the Church, and its admirable publications. The letter of a highly respected presbyter of the Diocese of Maryland, is so gratifying in its tenor, written as

is by one who has had the opportunity of making himself perfectly acquainted with the issues of the Union, that we cannot resist the temptation of laying an extract before our readers. It far outweighs whole columns of declamation by factions and ill-tempered objectors, who have abandoned the field and now bitterly oppose the Society because they could not have every thing their own way. We hope all our readers will follow the advice given by the esteemed writer.

I had not an opportunity of expressing my opinion publicly of this important institution, during the session of our late Convention, as I was in the chair all the time, but my heart responded *entirely* to many of the remarks made in its behalf during the discussion, and particularly to those of the excellent Dr. Kerfoot of St. James' Hall, towards the close. I have been in the Ministry more than thirty-three years, and have been intimately acquainted with most of the tracts and publications of the Union ever since its foundation; I have circulated them in my parish, and have the library books in my family for the use of my school and my own children, and I can say without *hesitation* that I consider them the *soundest*, most *scriptural*, and most *unexceptionable* of any publications of the kind with which I have ever met; and I am amazed that any *churchman*, or that *any one who understands and wishes the spread of Gospel truths* under the *best clothing and imagery* and most precious purpose, can find it in his heart to oppose their circulation. They are read with great interest and delight by my pupils and children, and even by older members of my family, and, I believe, with great and increasing benefit; and I am much indebted to them, under God, for creating and keeping up a knowledge of the Gospel and the Church in my parish. Earnestly do I wish that all who oppose them, or who look upon them with suspicion and jealousy, would make themselves acquainted with their glorious contents, and compare them with the teaching of the Prayer Book and Bible, and then, instead of opposing, they would give their cordial approbation and aid in their circulation far and wide.

Foreign Intelligence.

The arrival of the *Europa* and *Humboldt* at this port, has put us in possession of a week's later files.

The foreign news are not of much moment. Numerous addresses have been presented from the Municipal Councils, praying Louis Napoleon to assume the title of Emperor—mere shams of course from the means used to elect these officials, yet useful straws to show how the wind is setting. A fierce contest has sprung up between the London *Times* and French *Moniteur*, respecting the government and acts of Louis. In consequence all English papers are not to be admitted into France till they have been examined. If they contain any thing offensive to the President they are to be suppressed.

Mr. Delmege, J. P., and the eight soldiers committed to Ennis jail on the verdict of wilful murder, by the coroner's inquest, have been admitted to bail in a very small amount, by one of the Judges of the Queen's Bench of Ireland. Another coroner's inquest in Limerick, on the same evidence, found a verdict of *Manslaughter* only. Warrants were to be executed without delay on two Romish priests, Burke and Clune, for inciting the mob to attack her Majesty's troops. According to a Papist journal, the *Telegraph*, their counsel had the impudence to tell the Magistrate before whom the depositions were laid, that if he committed them, no bail would be given, and that the people of Limerick and Clare counties would rise in their defence. We presume the question whether the law or the law-breakers are the strongest has by this time been satisfactorily tested.

The Evangelicals have gained one triumph—in the Diocese of Winchester. The Rev. R. C. French, well known as an accomplished scholar and writer, was defeated, and a Rev. Mr. Haygarth elected by a large majority (98 to 54), who is against the revival of Convocation, and, we suppose, thinks Lord John Russell, backed by Cobden, Bright, & Co., much better regulators of the Church.

The "Irish Brigade," according to Mr. Lucas, ought to oppose all ministries in turn till one is obtained which will agree to repeal the Ecclesiastical Titles Bill, relieve the Roman Catholics from the charge of supporting the Establishment, and grant tenant-right as asserted in Sharman Crawford's bill. Others, however, as Messrs. Keogh, Sadlier, &c., are inclined to support Sir James Graham and the Peelites.

The Cumberland, 60, U. S. frigate, had conveyed Mr. Marsh, minister at Constantinople, to Athens, to enquire into the case of Dr. King. He had settled the business and left, but we have not yet learnt the precise terms, as some papers say that the matter had been determined in Dr. King's favor, and others adversely to him. We shall probably know before long.

The Government have conferred the power of granting degrees in Theology on St. David's College in Wales. Three examiners are to be appointed, two by the Vice Chancellors of Oxford and Cambridge, and the third by the authorities of the College. To obtain a degree five years must have elapsed after the close of the collegiate education of the candidate.

The *Great Britain* sailed for Australia recently with 685 emigrants, as we learn from the *English Churchman*, who asks very pertinently if there was also a chaplain.

Death of Archdeacon Brymer.—We regret to have to record the death of the Archdeacon of Bath, who died of influenza and low fever on Thursday week at West Charlton, at the early age of 55. Besides the Archdeaconry of Bath, to which he was appointed upon the resignation of Dr. Moysey, Mr Brymer held the Rectory of Charlton-Mackrell since 1821, and, since 1839, a Canonry in Wells Cathedral. In addition to his ordinary functions as Archdeacon, he superintended the affairs of the entire diocese during the incapacity of the late Bishop, as the "spiritual person" acting under the administrator of the Diocese, the Bishop of Salisbury. It is stated that the Rev E. A. Ommanney, Vicar of Chew Magna, is to be his successor in the Archdeaconry. —*John Bull.*

Church-Government Extraordinary. — The Bishop of Exeter having appointed his Confirmation at Plymouth to be held at St. Peter's church, as being the most central, the governors of the Plymouth Orphan Asylum have resolved, with only one dissentient voice, that the appointment of St. Peter's church as the place of confirmation being manifestly Popish they would not be justified in giving their countenance to it, and that, therefore, no orphan under their charge shall be confirmed unless the Bishop will appoint another place. This extraordinary proceeding is supposed to have arisen from the fact that St. Peter's is Miss Sellon's parish Church.—*John Bull.*

The Lay Element in Synod.—The resolution of the Synod of Bishops in favor of the admission of the laity to participate in the proceedings of Ecclesiastical Synods, has been brought under consideration in the Diocesan Synods of Aberdeen and of Argyll and the Isles. The Aberdeen Synod adopted the following resolutions:

That the constitution of the Ecclesiastical Synods—diocesan, provincial, and general—having been fixed by the ancient law and immemorial usage of the Church, and no clear instance having been produced from past history of lay christians forming constituent members of such Synods, it is the opinion of this Synod that it is not competent for a particular church to innovate upon a custom so ancient and universal.

That this Synod is of opinion, that under the existing circumstances of our Church, it may be lawful, if the rulers of the Church should deem it expedient, to form a mixed Convocation, or Convention, of clergy and laity, to deliberate upon, and decide, with the concurrence of both orders, such questions relating to ecclesiastical government, and the temporal concerns of the Church, as do not trench upon the divinely constituted order, by which definitions of doctrine and the power of the keys are reserved to the appointed rulers of Christ's kingdom.

The Synod of Argyll and the Isles came to the conclusion:—

That, under due regulation, such admission is proper, and is likely to be productive of important benefits to the Church.—*John Bull.*

Sydney.—*Synodal Action.*—The Bishop of Sydney convened the Clergy of his diocese at Sydney on the 14th of April last, to consider the declaration agreed to at the meeting of the Metropolitan and Suffragan Bishops of the province of Australasia, held at Sydney in 1850, asserting the necessity of provincial and diocesan Synods, and provincial and diocesan Conventions of the laity to be held simultaneously with the Synods, for the settlement of many questions of great importance to the well-being of the Church in the province. Twenty-nine of the clergy appeared in person, and twenty by proxy, in accordance with an arrangement made by the Bishop for the convenience of the clergy. In the circular for calling the meeting the Bishop had also directed the clergy to ascertain the opinions of the laity in vestry meetings convened for the purpose. After a luminous address from the Bishop on the various questions involved in the synodal action of the Church, the following resolution was carried by a majority of 30 to 19:—

The clergy of the diocese of Sydney having given their best consideration to the important question proposed to them by their diocesan—recommend that, in any constitution adopted for the better regulation of the affairs of the Church, the clergy, and the representatives of the laity should meet and deliberate together, reserving to each order the right of discussing any question that may come before them, and that the concurrence of both orders should be necessary to give validity to any act.

A petition to the Queen was also adopted by a majority of 35 to 8, which, after setting forth the wants of the Church in the Australian colonies, concludes with the following prayer:

That your petitioners, therefore, submit with deference to your Majesty's Royal consideration the expediency of removing the obstacles which at this time appear to oppose the execution of the design which they have presumed to lay before your Majesty; and they most humbly solicit of your Majesty to establish by your royal prerogative, or to obtain by course of law, as in the opinion of your Majesty's advisers shall be most proper, such a form of Church government within this diocese as may enable your Majesty's petitioners to accomplish their object of better providing for the security, and for the more extended usefulness of that Church which, during many centuries, has flourished under the auspices of your Majesty's royal predecessors.

It is stated that the Bishop of Sydney is on his way to England in prosecution of the measures taken for the establishment of synodal action in the Australian province.—*John Bull.*

New Zealand.—*Synodal Action.*—At a meeting held in the diocese of New Zealand, and presided over by the Bishop, the following resolutions were unanimously adopted:

That it is extremely desirable that some form of constitution for the government of the branch of the Church of England in New Zealand should be established with as little delay as possible.

That all adult members of the Church of England resident in the district be invited to enrol themselves as such, and agree to pay a subscription of 3s per quarter for Church purposes.

That the adult members of the Church of England so enrolling their names, shall annually appoint a Committee from their own members, to determine to what specific purposes connected with the Church, and in what proportions the funds they subscribe shall be applied.

That such Committee shall be authorized to receive subscriptions for Church purposes from any persons wishing to subscribe, either generally for Church purposes, or for some specific object connected with the welfare of the Church of England.

That a Committee shall be appointed by such enrolled members of the Church of England to prepare petitions to both Houses of Parliament, praying that any laws which may be deemed necessary or proper for the purpose of enrolling the members of the Church of England to manage their own internal affairs in New Zealand Islands, may be enacted by Parliament.—*John Bull.*

Rubrical Questions.—*Decision of the Bishop of Durham.*—Disputes on rubrical points have arisen in the parish of Heworth, the Bishop of Durham has, on the report of Archdeacon Thorpe, given the following decision: 1. The pulpit, the removal of which, by competent authority, had been objected to, to remain in its present position. 2. Candlesticks on the Communion-table to remain, but to be lighted only in time of evening service. 3. Three steps introduced in 1842 without the sanction of the ordinary, within the Communion-rail, to be removed. 4. A stone table and two stone sedilia, placed, without competent authority, south of the Communion-table, to be removed. 5. The royal arms to be removed from the west end of the church to the front of the principal gallery. 6. The Psalms to be said; the Doxology, Canticles, Te Deum, and responses after the Ten Commandments may be sung; the minister not to turn his back to the congregation during prayers. 7. The use of the vestry-room, improperly refused, to be granted to the parishioners on proper occasions. 8. Certain pews altered without competent authority to be restored to their former state. 9. The late churchwardens, having refused to bring the alms to the priest to be presented upon the holy table, to be admonished that they have committed a grave offence, and all others warned not so to offend.—*Eve. Journal.*

Annual Festival of the Diocesan Schoolmasters.—This meeting, which has now been held for several years, to the great comfort and encouragement of those who are engaged in the work of parochial education, took place on Monday last. The proceedings commenced with service at the Church of St. Mary the Virgin, at two o'clock in the afternoon, at which about eighty schoolmasters were present, together with a considerable number of the parochial clergy of Oxford, and others who were fortunate enough to hear of what was about to take place. The litany was chanted by the Rev. R. Hake, of New College—the schoolmasters themselves, together with those now training at Summertown, acting as choir. A short anthem was then sung, from the 119th Psalm, after which the Bishop ascended the pulpit, and taking for his text the words of St. Paul, "Let him that teacheth wait on teaching," addressed himself in an earnest and affectionate manner to the congregation before him, pointing out that the office of a teacher in the Church, though subordinate to the threefold ministry, was yet an institution of Christ, and one of the special gifts of the Gospel: and exhorting them, unmoved either by views of earthly ambition or through lack of zeal, to persevere in the work to which they had been called, and which resembled in some degree the work of the holy angels, who, while standing before the presence of God, yet permitted themselves to be called, and were called by our Lord, the guardians severally of His baptized children. After service, parties were formed for the object of visiting the Bodleian and Radcliffe libraries and other buildings of the University; and the evening was spent, by the special invitation of the Rev. E. Hobhouse, in Merton College, when tea, fruit, &c., were provided, and glees and other pieces of music were sung; and thus ended a happy and not unprofitable day.—*Evening Journal.*

Popish Miracles in France.—The *Union de l' Ouest* contains an account of divers miracles said to have taken place on the holy mountain of La Salette on the 1st of July, the eve of the *fete* of the Visitation of the Virgin. A young girl from the religious establishment of the Visitation at Valence, who had been for three months completely blind from an attack of gutta serena, on having the sacrament administered to her, suddenly recovered her sight, and with her eyes fixed on a statue of the Virgin, exclaimed, "*Ma bonne mere, je vous vois!*" A woman, nearly 60 years of age, who, for the last 19 years had not had the use of her right arm in consequence of a dislocation, suddenly swinging round the once paralyzed limb, exclaimed, "And I also am cured!"—Another woman, for many years paralytic, having ascended the mountain by the aid of crutches, felt, on the first day of the *neuvaine*, a sensation as if life was coming into her legs, and on the last day, after having received the communion, went without any assistance to the Cross of the Assumption, where she hung up her crutches'—*John Bull.*

The Reformation Movement.—The Bishop of Tuam is engaged in a confirmation tour through his diocese. In the counties of Mayo and Galway he has confirmed more than a thousand persons, of whom about 900 have left the Church of Rome. At one place near Westport the uncle of the parish Priest was among the candidates. New Churches have been consecrated by the Bishop at Achill Sound, Moyard Bridge, and Spiddal, the first Protestant Church in that part of the county, and the Church at Oughterard has been re-opened after enlargement. The consecration of several churches has been postponed because they were not quite finished. The foundation stones of new churches have also been laid at the mission settlement in Achill, and at Clifden. At the consecration at Achill Sound the congregation was so large that at least 100 people remained outside the church because there was not sufficient room within the walls. 165 persons were afterwards confirmed, of whom nearly 150 had been Roman Catholics. Dr. M'Hale held a confirmation at Achill the day after, at which not more than six persons came to be confirmed. On the day of the Bishop's confirmation he offered a young man a half-crown if he would go with him to mass instead of going to be confirmed by the Protestant Bishop. The young man replied that the Archbishop would give them nothing when they were starving at the time of the famine, and that now he might keep his money to himself.—*John Bull.*

Decrease of the Wesleyan Body.—From the official reports of the Conference, it appears that the present number of Wesleyans in Great Britain is 281,263, being a decrease of 20,964 as compared with the previous year.—*John Bull.*

Diocesan Intelligence.

New York.—A meeting of the congregation of the Chapel of Grace, duly convened, was held in the Chapel, corner of Madison-avenue and 28th-st., Monday evening, April 19th, 1852, when a Parish of the Protestant Episcopal Church was organized under the title of the "*Church of the Incarnation.*"

Rev. Edwin Harwood, Rector.
Hon. Murray Hoffman, Senior Warden.
Christopher S. Bourne, Junior Warden.

Vestrymen: John Davenport, Charles H. Smith, W. C. Dayton, F. W. Tompkins, H. B. Cook, A. G. Thorp, Samuel Sparks, Joseph Tucker.

Charles H. Smith, Clerk of Vestry.
C. S. Bourne, Treasurer.

Bishop Chase will hold the stated Fall Ordination at St. John's Chapel, N.Y., on Sunday morning next.

Maine.—On Sunday, the 22d August, the Bishop visited the congregation at Calais. Morning prayer was read by the Rev. Skeffington Thomson, LL. D., rector of Christ church, St. Stephens N.B., assisted by the Rev Mr Durell, minister of the congregation, and a sermon on 1 Cor. ii, 2, was preached by the Bishop. In the afternoon, the same order was observed in the services, and the sermon was on St. John iii, 6; after which nine persons received confirmation. One person, dangerously sick, had been confirmed on the preceding day. In the evening, the Bishop preached at Christ church, St. Stephens, on Titus ii, 6; after Evening prayer had been read by the Rev Mr Durell, and the Lessons by the Rector. The interest in these various services was attested by the presence of very large congregations. On the evening of Monday the 23d, the Bishop performed divine service, and preached on Ps. cxliii 10, at the congregational meetinghouse in Eastport.

It would be hard to find a missionary station, where a church is so much required as at Calais; and it is believed that, were the circumstances well understood, the necessary aid would be cheerfully offered from almost every side. A distance of more than a hundred miles separates this place from the nearest of our parishes. It is on the eastern border of the United States, a short bridge joins it to New Brunswick; the spires of English churches rise on the opposite bank, and not a few who hear the English Liturgy in the morning, unite in the American at evening. Many of the inhabitants have grown up under the influences of the Church in the adjoining province. In the hall which is now occupied as a place of worship three hundred persons are often assembled; and the present number of communicants, although the mission has not been established so long as two years, is more than fifty. Why, then, are they not already erecting a church? Because, with few exceptions, they are poor. Assisted very generously by their neighbors at St. Stephens, they make up about half of the annual expense of sustaining public worship, and, with the same assistance, they will probably provide more than half of the cost of a suitable edifice. If they hope for aid from the more western congregations of their own communion, they surely have reason. Every churchman must wish that the long chain of churches should be completed, which ends at San Francisco, and must begin at Calais. But, to advert to still higher motives, where is there a missionary congregation, actually presenting so large a number of worshippers, and such a certainty of becoming without delay an important, a self-sustaining and permanent parish! Where one, in which such a number of souls ready and anxious to receive the means of grace, can be directly aided in the way of life eternal through those pecuniary contributions which are so often bestowed with readiness, where the prospect of good is far less distinct, and the necessity far less urgent. Let us trust that another year will see, on the commanding lot which has been secured, a modest church, proving the utmost monument which the missionary spirit of our communion can rear in this direction on American soil.—*Christian Witness.*

Rhode Island.—At a meeting of the Standing Committee of the Diocese of Rhode Island, convened at the house of the President, on Monday, August 30th, 1852, at 10½ o'clock, A. M., a special meeting of the Convention of the said Diocese was called, as follows:

"By the authority with which the 2d article of the Constitution of the Diocese of Rhode Island invests this Standing Committee, we hereby appoint a Special Convention to be holden on the 28th day of September next, at ——— church, in the city of Providence, at 10 o'clock, A. M., for the following purposes:

To take such action in reference to the assessments or the amounts received or receivable by the Treasurer from the assessments for the salary of the Bishop, as may be deemed expedient, and to make such other appropriations as may be necessary or advisable:

To confer upon and arrange, if practicable, measures for the support of a Diocesan:

To take into consideration the subject of electing a Bishop, and to proceed to such election, if it be found desirable:

To transact any other business that may be necessary in carrying out the objects above mentioned, for which the Special Convention is called."

Signed in behalf of the Standing Committee of the Diocese of Rhode Island, this 30th day of August, A. D. 1852.

NATHAN B. CROCKER, President.
Thomas Burgess, Secretary.

Pennsylvania.—The Rev. Edwin M. Van Deusen, Rector of Trinity church, Wilmington, Delaware, has received and accepted a unanimous invitation to become the Associate Rector of Trinity and St. Peter's churches, Pittsburgh.

St. Peter's church, which has been erected under the auspices of Trinity parish, is now nearly complete, and it is expected that it will be ready for occupancy by the middle of October. It is a noble effort at Church extension, and reflects great credit upon the generous liberality of those concerned in it. The church is built entirely of a beautiful light brown sand-stone, from a neighboring quarry, and bears a strong resemblance, in its leading features, to St. Mark's church in this city. It has nave, aisles, and a chancel 24 feet in depth, and is finished with a rich and ornamental open roof. All the wood work is of solid oak. The window tracery is entirely of stone, and is to be filled in with superior stained glass, the manufacture of Mr. Gibson, of this city, (Phila.) The building has been erected in accordance with designs furnished by John Notman, Esq., who has also superintended the entire work. When complete, it will compare favorably with any Church edifice in the East, and will be without a rival in the West.

The Diocese of Pennsylvania may be congratulated in the addition of such a church, and the accession of such a clergyman.—*Banner.*

Texas.—We have received the Journal of the 3d Annual Convention of this Diocese, and are happy to learn from it that the Church is steadily growing, though the want of earnest and zealous laborers is deeply felt. It now numbers sixteen parishes, with nine resident clergymen. Baptisms reported, 176. Confirmed, 52. Communicants added, 78; whole number, 261. The Diocesan School, under the name of St. Paul's College, located at Anderson, Grimes county, is in successful operation. In Bishop Freeman's Address, he says:

The Church in this Diocese is manifestly increasing in strength, but I fear, is not advancing in anything like a just proportion to the growth of the country. Many more laborers in the field are needed, than we have been hitherto able to command, and a greater amount for the support of missionary labor is requisite than that which the General Missionary Society is able to appropriate. It seems to be necessary, therefore, that an effort should now be made to support one or more missionaries among ourselves. Such an effort, I have no doubt, if rightly made, would be successful. We ought to have a missionary at New Braunfels, Seguin and Gonzales; one at Victoria, Port Lavaca, and Indianola: one at Goliad; one at Bastrop, La Grange and Columbus; one at Huntsville and Fireman's Hill, besides at Marshall and Brazoria. And it is high time that Churchmen in the Diocese should put forth their strength for the accomplishment of these objects.

I see more and more the necessity that the diocese should have a Bishop exclusively its own. But as I am unable to suggest a plan by which the means for his support can be obtained, I forbear to press the subject of an election upon you. Yet I may be permitted to suggest, whether—as it is by no means certain (even should I not resign my present Episcopal charge altogether, to which, in view of my advancing age, my mind of late has much inclined), that I shall continue to be able to make my visitations annual—it would not be wise to begin at once to make provision for the support of a Bishop, and to prepare your minds for an election at no very distant day.

The Committee to whom was referred the consideration of the propriety of going into the election of a Bishop, reported as follows:

1st. That the *want* of a Bishop for the Diocese of Texas, is so manifest, that it would be idle to waste time in proving it to the members of this Convention.

2d. That the manifest *desire* of this Convention to go into the election of a Bishop, is the best evidence that the Church in Texas feels the *necessity* of electing a Bishop at *as early a day as possible*.

3d. *The desire to elect* would *imply a willingness to support a Bishop*, and we believe that the means of support can be had.

While, therefore, the Committee are thus persuaded that a Bishop will be supported, they cannot permit themselves to withhold their opinion, that it is our plain duty to elect.

God instituted his ministry in three orders. The Bishop holds the place of High Priest in the Jewish Church—without him the ministry is imperfect in its organization.

The Bishop is the *Father* of the Diocese in spiritual things, and (as in a *family*) when the *father* is lost, so it is in the Church, without the *head*, the whole body suffers. The body needs the head. We have now, *for the first time*, the canonical *right* to elect a Bishop. *Is it not plainly our duty to elect?*

But we need not consume time in showing, further, why our Diocese should go into an election.

We will only, before concluding, refer to the *blessings* that will be poured upon us when we have a Bishop of our own. These blessings are those of grace and faithfulness. These blessings come without fail. In every Diocese in our country, where they have secured a Bishop for themselves, the same results have appeared. For the blessings, though *spiritual*, are visible in their fruits. The clergy multiply, the Parishes grow, the truth spreads, unity is promoted, and the Church is placed on high, like *a city that is set upon a hill. It cannot be hid*, and to those that are *afar off* as well as to those who are nigh, it exhibits its *beauty*, and its *stability*, as well as its *claims* and *titles*.

We commend the election to all our brethren, and we pray God to direct us in our choice.

H. N. PIERCE, Chairman.

On motion of Rev. B. Eaton, the report was unanimously adopted. On motion of Rev. B. Eaton the Convention decided unanimously to go into the election of a Bishop, which resulted in the unanimous election by the clergy, on the first ballot, of the Rt. Rev. G. W. Freeman, D. D., hitherto Provisional Bishop of this Diocese. This election, on the first ballot, was unanimously concurred in by the laity.

The Rt. Rev. G. W. Freeman, D. D., was therefore declared duly elected Bishop of this Diocese.

Whereupon, the Bishop, after thanking the Convention for this evidence of their confidence in him, stated that as he had neither anticipated, nor designed such a result, he was not prepared at present to respond to the action of the Convention, and must ask time for consideration.—*Banner.*

New Publications.

Rural Architecture—*Designs, Working Drawings, and Specifications* for a *Wooden church*, and other Rural structures, by Richard Upjohn, Architect. New York. G. P. Putnam, 1852.

We have received within a few days a copy of this valuable work, and have experienced much pleasure in its examination. It supplies a want which has been generally experienced by churchmen in country parishes, who need a simple and neat church edifice at a moderate cost, but are too far distant to obtain readily the services of a professed architect, or have not the means to obtain a plan with all the specifications and details requisite for working. The work before us contains plans for a church, chapel, school-house, and parsonage; and the skilful architect and good churchman from whom it emanates, has prepared it with a view to making it as plain and practical as possible. According to the prices and estimates given the cost of the church will be about $3000, the chapel $900, the parsonage $2500, and the schoolhouse $500. The designs of the buildings are ecclesiastical in their character and very pleasing, and the accompanying working plans appear to be very full and complete, and to convey all the requisite directions for the proper construction of every part. The working specifications are exceedingly minute and precise, and we presume a strict adherence to them would enable a vestry to make an intelligible contract and avoid the sad blunders so often committed by them or their building committee. The work is handsomely got up with large type and wide margins to the pages, and the prints are very neatly and clearly lithographed. Those parishes who can afford it, and have churches already, should add the parsonage and school-house without delay. They are indispensable to the well-being of a parish. Those parishes that contemplate the erection of buildings such as above described, cannot do better than to obtain a copy of the book before us, which deserves an extensive sale.

Messrs. Harpers have published The Tusculan Disputations of Cicero, with English notes, edited by Prof. Anthon. The basis of the text is that of Tischer, but has been emended from other distinguished critics in accordance with the views of the learned editor. The notes are chiefly Tischer's, translated by Rev. R. B. Paul, and published by Arnold, but Prof. Anthon has diligently compared them with the German original, and also availed himself of the sources whence Tischer drew them, and made numerous additions and corrections with many original remarks, especially on metre, which will be found very instructive. They are brief, elucidating grammatical and critical difficulties. The complaints made sometimes that too much of the author is translated in the notes cannot be urged against this edition. We expect to hear some who have formerly kicked the ladder from under them, complain that now it is not long enough.

This work of Cicero's presents higher claims than a school-book. It exhibits the thoughts of one of the greatest minds of Rome, on the solemn subjects of death, the immortality of the soul, the patient endurance of pain and other evils of life, and the sufficiency of virtue for happiness. He brought to this investigation all the light that Grecian philosophy could afford, and presents a fair specimen of the length to which unaided human reason can reach in determining the future destiny of man. If his views appear uncertain and unsatisfactory, and his reasonings inconclusive, we must remember it is because "Life and Immortality" had not yet "been brought to light by the Gospel," and that he was unacquainted with the glorious promises which sustained patriarchs, and prophets, and holy men of old, when looking for the happiness of "a better country," and the Redeemer who should come in the latter days.

Messrs. Appleton have published a new revised edition of Kuhner's Greek Grammar *for High Schools and Clleges*, translated by the late Professor Edwards, and Mr. S. H. Taylor, Principal of Phillips' Academy, Andover. It is a very neatly printed 12mo. of 620 pages. Prof. Kuhner has been since 1824, Principal of the Lyceum at Hanover, and is highly distinguished as a scholar. His grammar embraces the results of the most profound study, and a long course of successful practical experience in teaching. It is highly recommended by the translators for its natural classification of the essential elements of the language, and an orderly exhibition of its real phenomena, and also for its truly practical character. We have had only time for the most cursory examination, but both the etymology and syntax appear exceedingly copious and well arranged, and amply to deserve the commendation of the accomplished translators.

We have received from Mr. Wm. Terry, No. 113 Nassau St., the 2nd number of the National Portrait Gallery of Distinguished Americans, published by R. B. Peterson & Co., Philadelphia, to be completed in 40 Nos. of 3 plates each. The present number contains engraved portraits of Jefferson, John Hancock, and Carroll, of Carrollton, which are exceedingly well executed. Biographical notices accompany each sketch, giving a short account of the life, family, and services of each of these distinguished men, unostentatiously and agreeably written. The price of each number is 25 cts., and we presume many of our readers will be glad to obtain this interesting publication without delay.

Transatlantic Sketches, by Capt. McKinnon, R. N., are pleasant and lively, and withal good humored in their tone. He speaks very highly of his visit to the navy yards, and the howitzer drill he there witnessed; and does ample justice in other points connected with the naval service of the United States. It is pleasant to see this candid and honorable spirit in the gallant officer.

We have received a copy of the eloquent sermon preached by the Rev. S. L. Southard before the young men of Newark, by request, on the Death of Henry Clay. We trust that the earnest and solemn exhortations of the preacher will not be forgotten by those whom he addressed. We have marked many passages replete with pathos and beauty.

The excellent address of Mr. Lex, the conclusion of which is given on our first page, forcibly depicts the dangers to which young men are exposed in large cities, and the great benefits to them of the institution over which he so acceptably presides.

We have received the *North British Review* for August, published by Messrs. S. Scott & Co., which we shall notice in our next. Also the *Evergreen* and *True Catholic* for September.

TO CORRESPONDENTS.

Charitas, A Catholic, and *A*. received.

Died.

At Yonkers, on Tuesday morning, the 7th inst., Eugene, infant child of Lt. John Calhoun, U. S. N.

At Cleveland, on the 14th of August last, Emma Cornelia Clark, relict of the late Rev. T. I. Carter, and daughter of C. I. Woolson, Esq., of that place.

In the city of Brooklyn, on Friday evening, Sept. 10, 1852, after a lingering illness, at the age of nine months, Alfred G., son of Alfred G. and Mary A. Stevens.

At Kingston, Aug. 26, Miss Sophia Bicker, aged 76.

For the Churchman.

Drowned—At Middle Island, on Long Island, Sept. 2d, Townsend Van Nostrand, son of the late Joseph Van Nostrand, aged 13 years; a lad of more than common promise, for qualities both of the head and heart. He was the nominee of the Vestry of St. Jude's church to a Scholarship in Trinity School. He had only time to present his certificate for admission before the Summer vacation; and then went to visit among his relatives and the friends of his widowed mother, preparatory to his entering upon the course of study, Sept. 1st. He was the joy of the family, and the wide circle he went among, many of whom had never seen him before; and they clung to him with a fondness, in liveliest contrast with the sorrow that now fills their hearts! for they shall see his face no more.

In joyousness of spirit, he stepped into a lake close by the door of his relative, to bathe, but the bottom proved treacherous, and he was drowned—a younger companion, being able to swim, escaped with difficulty.

None can tell the sorrow of that family, waiting for the return of their youngest member, when the messenger came, saying, "You must go to him, he will not return to you." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

NEW YORK DIOCESAN CONVENTION.

The clergy of the Protestant Episcopal Church visiting the city, will please call at Stanford & Swords, 137 Broadway, and enter their names in the "Clerical Register."

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New-York will meet in St. John's Chapel, in the City of New-York, on Wednesday, the twenty-ninth day of September—the Feast of St. Michael and all Angels—at ten o'clock in the morning.

BENJAMIN I. HAIGHT, *Secretary.*
New-York, August 14, 1852.

*** The names of the officiating Ministers,—Rectors, Assistant Ministers, &c.,—regularly admitted and settled in some Church within the Diocese, in union with the Convention, *and the Canonical Certificates of whose appointment have been sent to the Ecclesiastical Authority*, and recorded; of the Missionaries of the Diocese; and of such Clergymen as are engaged as Professors or Instructors of youth in any College, Academy, or general Seminary of Learning duly incorporated, who have filed with the Ecclesiastical Authority their Certificates of Appointment from the President or Secretary of the Corporation by whom they have been respectively chosen: are placed on the Roll of the Convention.

In compliance with Section 8 of Canon II, a copy of Sections 6 and 7 of the same Canon, and also a blank form of Certificate of appointment of Lay Delegates are herewith transmitted.

"Section VI.—The appointment of Lay Delegates to the Convention, if they be chosen by the Vestry of any Church, shall be made at a regular meeting of such Vestry, held according to law; if they be chosen by the Congregation, the like notice of the time and place of holding the election shall be conducted in the like manner, as prescribed by laws for the election of Wardens and Vestrymen of the Parishes respectively in which they are held.

"The evidence of the appointment of a Lay Delegate if made by the Vestry, shall consist in a written certificate signed both by the Rector of the Church, if there be one; or, if there be no Rector, then by the Warden who presides at the meeting at which such Delegate is appointed: and by the Clerk of the Vestry. If the appointment be made by the congregation, the evidence of such appointment shall consist in a certificate signed by the same persons who are required by law to certify or attest the election of Wardens and Vestrymen in the respective Parishes. Every certificate of the appointment of a Lay Delegate shall show upon its face that the appointment has been made in pursuance of all the requirements of this Section, and shall certify that the Delegate has the qualifications required by the Third Article of the Constitution, and by the next succeeding Section of this Canon. And no other certificate or evidence of the apointment of any Lay Delegate, than such as is herein required, shall be allowed or received."

"Section VII—No Lay Delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

CERTIFICATE

Of the Appointment of Lay Delegates from ——— Church.

We do hereby Certify That at a regular meeting of ——— Church, in the ——— of ———, County of ———, held according to law, the following persons were chosen as Lay Delegates to the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, to be held on the last Wednesday in September, A. D. 1852, viz:

Messrs. *

And we do also Certify That said persons are entitled to vote for Wardens and Vestrymen of the Church which they are appointed to represent.

} Rector of the Parish. †
} Clerk of the Vestry. ‡

[Date]

* These names should be written, both Christian and Surname, in *full*, and very legibly.

† If there be no Rector, the Warden who presides at the meeting at which the Delegates are appointed, must sign.

‡ Whether the Rector or a Warden sign the certificate, it must also be signed by the Clerk. He should be styled "Clerk of the Vestry, not "Secretary."

N. B. If the Delegates are chosen by the *Congregation*, the like notice of the time and place of holding the election must be previously given, and the electors must have the like legal qualifications, and the election be conducted in like manner, as prescribed by law for the election of the Wardens and Vestrymen of the Parish: and the Certificate of the appointment must be signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen of the Parish; and must show upon its face, that all these requirements have been complied with, and that the Delegates have the required qualifications.

Notices.

COMMENCEMENT AT BURLINGTON.

The annual Commencement at Burlington College will take place on Wednesday, September 29, (St. Michael and all Angels.) The exercises will commence at 10 o' clock, A. M. The friends of the College, and all who are interested in education in the Church are invited to attend.

G. W. Doane, President.
Riverside, September 11, 1852.

NEW YORK SACRED HARMONIC SOCIETY.

This Society, composed of Vocal and Instrumental performers, will meet on Monday evening, 20th inst, at 7½ o' clock, at Constitution Hall, 650 Broadway, near Bleecker street, when Handel's oration of Samson will be put in rehearsal. Persons interest in Classical Music are cordially invited to be present on that or any succeeding Monday evening, for the purpose of connecting themselves with this Society.

By order of the Board of Officers,
Isaac M. Phyfe, President.
Jas. H. Aikman, Rec. Secretary.
A. W. Hoffman, Corr. Secretary.

GENERAL THEOLOGICAL SEMINARY.

The next Session of the Seminary will commence on Monday, October 4th.

Qualifications for admission.—Either a certificate of being a Candidate for Holy Orders, with *full qualifications*; or a certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry; and then passing a satisfactory examination on the following subjects:—(1) the Primary Elements of the Hebrew Tongue; (2) the Greek Grammar, and the Gospels and Acts in the Original; (3) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases.*

Application for admission should be made to the Dean, on or before the above named date.

Chelsea Square, New York, August 12, 1852.

NOTICE.

The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's chapel, New York city, on Tuesday, the 28th September, at 5 o'clock P. M.

J. W. Diller, Secretary.
Brooklyn, August 28, 1852.

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P.M. tf

Acknowledgments.

CHAPEL SCHOOL.

Received, for the erection of the Chapel School at Dearman, Westchester co., noticed in a late number of the *Churchman*:

From John Jay, two village lots, and gores of land, on which the Chapel School is now erecting.
Franklin C. Field, two village lots.
John Bard, one hundred dollars.
Washington Irving, one hundred dollars

WM. A. McVICKAR, Missionary.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

St Augustine's Missionary College, Canterbury, England, for Rev H Bailey, D D, warden, and Rev Dr Wainwright, 10; St Johns, Stamford, Ct, for the Rev A S Todd, D D, rector, 100; Frances Aurelia 1; and for the Chippeway Mission, Thos R Ingalls, Esq 3; also a parcel of clothes for Indian girls, from N A N: and 30 Prayer Books from Dr Jenkins, by Thos C Butler, Esq, of N Y.

JAMES LLOYD BRECK,
For the Minnesota and Chippeway Missions.
St. Paul, Minn., Aug. 30.

Note.—N. A. N. will oblige Rev. Mr. Breck by sending to him her address, in order that he may answer her questions relating to the necessities of the Chippeway Mission.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

St. George's, Hempstead, L I, thro' the Rector, Rev Wm H Moore, $9 39.

The above is the amount now in the treasury to meet our next quarter's rent, due Nov. 1st, which will be about $150. We hope our friends will continue to remember the Mariner's Home and its needs. The institution is doing well, and we have had much encouragement of late to increase our efforts to make it worthy of its object, by larger and better accommodation.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Sept 11, 1852.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 1st inst.

Subscribers.—Miss C S Edwards 2, Mr Henry Adriance, Oswego 3, Mr Stephen Waring 2—$7. J Post don 1; an officer of the navy 1, by H. Adriance 2. Trinity, Granville, N Y, Rev Wm H Williams 5; Christ, Brooklyn, Rev. J S Stone, D D 12 60; D T Bigelow, Vicksburgh 10. Total $36 60.

Rev Edward W Peel, for Prayer Books, sold at Franklin Furnace, New Jersey, 2; Mrs Sarah Gracie, subscription 2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept 8, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 1 inst.

Miss Edwards, an sub 1; Trinity, Granville, N Y, Rev Wm H Williams 5; D T Bigelow, Vicksburgh 10. Total $16.

Isaac Fryer, subscription, 2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Sept 8, 1852. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 13th ult., the following contributions, viz:

St Peters, Westchester, Rev C D Jackson 36; Grace, Canton, Rev A Ogden 6; Trinity, Ulster, Rev E Nichols 1 05; St Johns, Exeter, Rev O P Thackara 5; St Johns, Delhi, Rev S G Appleton 5 50; S S ch of Holy Innocents, Albany, Rev Sylvanus Reed 3; Hoyd, per Rev Samuel Hawksley 2 50; Christ, Marlborough 5; All Saints, Milton, Rev Samuel Hawksley 3. Total $67 05.

Calvary Brooklyn, Rev C Seymour, 5 85; ch of St John the Evangelist, Rev. S. Hollingworth. 3 80; Calvary, N Y, Rev Dr Hawks, 71 94; St Michael's, N Y, Rev Wm Richmond, 12 19. Total 93 78.

C. N. S. ROWLAND, Treasurer,
Sept 15, 1852. 55 Water street

Advertisements.

WANTED.—A lady to give instruction in Music, French, and Drawing, to a limited number of pupils; none need apply but a thorough Churchwoman. An American lady preferred. The best references required. Apply to the Editor of the Churchman. sep13–tf

ELEGANT PRAYER BOOKS.

STANFORD & SWORDS, 137 Broadway, would respectfully call attention to their extensive and various editions of the *Book of Common Prayer*; they have lately added to their variety several new and beautiful styles, some of which are superior to anything ever offered for sale in the country; they would particularly call attention to their style of *flexible bindings*, which for durability and convenience have never been equalled. *The Lessons of the Church, the Altar Service, and Psalms and Hymns*, in uniform bindings with the *Prayer Book*; also, *The Service of the Church*, combining the Prayer Book and proper Lessons in one book. The trade, and others wishing beautiful and cheap Prayer Books, will find it to their advantage to examine our stock before purchasing.

ENGLISH THEOLOGICAL WORKS
JUST RECEIVED.

The London Cases, a rare and valuable work, 3 vols, 8vo, and 1 vol folio, each	$3 00
Bishop Beveridge's Works, 2 vols, folio	14 00
Crutwell's Concordance of Scripture Parables, a very rare and valuable work, large 4to, calf,	4 00
Bishop Kidder's Commentary on the Pentateuch, 2 vols,	3 50
do do Demonstration of the Messias, 3 vols,	2 50
Quesnell's Reflections on the New Testament, perfect edition, 4 vols, Paris,	6 00
Bishop Bragge's Practical Observations on Miracles, 2 vols,	3 00
How shall we conform to the Liturgy, by Robinson,	2 75
Harmony of the Law and the Gospel in relation to a future State, Lancaster C. Oxon,	2 50
The Scholar Armed, 2 vols, 2 copies,	5 and 6 00
Bishop Sparrow's Collection of Articles, Canons, Injunctions, &c., &c., new edition, 4to,	2 50
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Selected Matter.

From the Spirit of Missions.

Athens.

LETTER FROM REV. JNO. H. HILL.

ATHENS, July, 19, 1852.

Close of the 21st year of the Greek Mission.—In making up the annual account of our labors, there is much to call forth the expression of our gratitude to our heavenly father. We have been permitted to pursue uninterruptedly our important work, and in which we trust we can say, "with a conscience," on this subject, "void of offence," that we have been faithful to the charge committed to our care. We are happy to know, on the other hand, that "our labors have not been in vain," and that they are felt to be of the greatest and most lasting value by all classes of this community. The effects which our work of instruction, steadily pursued for the last twenty-one years, have produced and are still producing on the minds of the people, are remarkably seen, and everywhere acknowledged; and we have reason to believe they have contributed in no small degree to bring about, as well as to prepare this people for, the important changes in the spiritual aspect of affairs, which we are now looking forward to with deep interest. The past year has been marked by events which no doubt are to have a most important bearing upon the future condition of the Church in this country, in whose spiritual prosperity we are so deeply interested.

Events bearing on the condition of the Greek Church.—In one of my former letters, a good while ago, I mentioned the attempt that was made in 1850 to bring about a reconciliation between the Church and the Patriarchal See of Constantinople. It is a fact which I have no doubt is not generally remembered at home, that ever since the breaking out of the war of independence in 1821, this Church has remained under the ban of the so-called Great Church of Constantinople; and the anger of that Church, always the servile tool of Russia, was greatly increased when this branch of the Eastern Church declared itself independent in 1833, when the Civil Government was concentrated under Otho, as an independent kingdom. It was, however, every way desirable that a reconciliation should take place. The number of Bishops who survived, all of whom had been consecrated previous to the Greek revolution, was yearly diminishing The independent Synod of this independent Church had never yet felt itself so independent as to venture to consecrate Bishops; the whole organization of the Church was defective; and in short, a spirit was at length roused which led to the attempt I speak of. Russian intrigue, however, immediately stepped in. It was by no means advisable, in the eyes of that ambitious power, that the true independence of the Greek Church, any more than the real liberty and independence of the Greek people, should be permanently attained. Difficulties innumerable were thrown in the way of those entrusted with the management of this delicate affair, and after a long delay, and in a mysterious sort of way at last, the Patriarch and his council transmitted to the respectable ecclesiastic who had been sent there htis by Church, the result of their long and carefully concealed deliberations. In a pompous and ostentatious assembly, attended by everything that could add solemnity and impose awe, the simple-minded man was received, and after a great deal of religious ceremony had been observed, and many set addresses delivered, setting forth the great condescension of the Great Church of listening to such an application from such a source, the Patriarchal and Synodical decree (styled, affectedly, to give greater weight to its contents, Τόμος) was read and presented to the Greek Archimandrite. He heard it for the first time, and being overwhelmed with confusion, and losing his presence of mind, although really a man of great learning and of unimpeachable integrity, I believe he weakly acceded to it, thanked them for it, and departed. Instead of a fish they had given him a serpent! It would be impossible to describe the indignation with which this Τόμος was received here by the people. The government, however, put a good face upon the matter, returned a letter of thanks to the Patriarch as did the Synod; sent a messenger to Russia to inform the Emperor and Synod there how kind the Patriarchal Synod had been; proclaimed aloud, and celebrated by a Te Deum, the great event of the recognition of this Church as independent and self-governed, by the Great Church of Constantinople; proceeded to organize the Synod according to the mode presented by the Tomos; and then let it go to sleep, with all the rest of the conditions and restrictions and injunctions contained therein! Suddenly (within the last six weeks) the Minister of Religion appears before the chambers with a law to organize the Independent Orthodox Church of Greece. This was one of the requirements of the famous Tomos, but it was expected that this organization would, as a matter of course, recognize the supremacy of the Church of Constantinople, and follow the other recommendations of the Tomos, making it after all wholly subservient to that Church, and of course, to Russia. Imagine the surprise of everybody, the joy of every liberal well-wisher to Greece and its Church, and the indignation of the fanatical Russian party, when they found that the new ecclesiastical bill entirely ignored the Tomos, as if it had never been heard of, and established the Church of Greece upon the most liberal bases. In spite of the cries and threats of the organ of Russia, especially the notorious newspaper, the *Siecle*, it passed both houses without a dissentient voice! Immediately thereupon followed a bill for the division of the kingdom into twenty-four Dioceses, and for the consecration of the number requisite to fill up these Sees, and for their proper organization and endowment. This bill has passed the lower house, and is now before the senate, and in a short time we shall see at least twenty Bishops consecrated! there being actually not more than four now capable of being appointed to dioceses. During the last year there has been a great mortality among the old Bishops, and now there is a great question, out of what class those are to be taken who are to supply their places; whether from the educated class, many among whom are qualified and are desirous of having the people instructed in Divine things, and of doing every thing in their power to raise the Church from its present degraded condition; or, from the ignorant Monks, who are far below the schoolboy of the present day in scriptural knowledge. These cannot but bring contempt upon sacred things, by their lives and conversation. If the former are appointed, much is to be hoped for; if the latter, every evil may be dreaded; and a flood of infidelity and immorality overspread the land. I am quite intimate with some of the educated clergy, and I may hereafter find an opportunity of sending you some extracts from a work written by one of them, which has excited greater attention than any work which has emanated from the press of Greece during a century past. No doubt it was this remarkable book which turned the public mind so unanimously against the insidious and dangerous political tendency of the Tomos, and ultimately dashed it to pieces. It is the work of Theoclitus Pharmakides, the only ecclesiastic perhaps in Greece, notwithstanding, who will obstinately persist in declaring Nolo Episcopari.

Another admirable little work, well adapted to the crisis, is from the pen of a very intimate friend of ours—a truly estimable, simple-hearted man, the Archimandrite Metrophones. His essay is entitled, "A Homily on the qualifications of Bishops." He is quite a young man, and is very desirous of learning the true and the right way. His forte is preaching (what he is not allowed to do), and if he should be one of the Bishops, as I trust will be the case, he will take care to introduce preaching into his diocese, and set the example himself. I shall send you hereafter extracts from his essay; it is very scriptural, very sound, and daringly faithful.

During the long and ardent controversy recently on these important matters, I have had many opportunities of making known to my ecclesiastical and lay friends among the Greeks, the history of the organization of our own Church at the period of its separation from the Church of England, under nearly the same circumstances. These have formed interesting topics of conversation. It is with no little interest, therefore, that we watch those developments and breathings after spiritual light, which lead me to hope that the day is approaching when this Church will become to the East, what the Church of England has been to the West, in the propagation of the blessed Gospel of our Lord Jesus Christ. While we have so much to hope for from among the clergy, the people are becoming imbued with spiritual knowledge from the word of God, and we cannot but feel that our Missionary schools—the only Missionary Schools on the Continent of Greece—are most powerful instrumentalities in bringing about these spiritual ends, while at the same time, the sublime services of our Church, the order of decency and reverence which are there seen, make the deepest impression wherever they are exhibited.

After this preamble, which has assumed the form of a very long digression, I shall proceed to give you an account of the manner in which our year's labors have closed.

Annual Examination of the Mission Schools.—The examination of the higher classes took place on the 11th and 12th June, as I already informed you in my last. They were examined in the following branches of learning: Ancient Greek; geography, sacred and profane; history, sacred and profane; arithmetic. Two classes were examined. The parents of the children, with some American and English friends, made up a crowded audience; the exercises, which were commenced and ended with prayer and reading the Scriptures, were agreeably diversified with sacred music.

It was thought inexpedient this year to have the examination of the Elementary Schools at the same time, and accordingly the latter took place on the 6th of July. The first class in this department are now excellent readers. The greater part of the New Testament has been read by them, and select portions of it committed to memory, and thus a foundation is laid for a more extensive system of instruction in religious truth. This class read at the examination a chapter from the volume, "Precept upon Precept," which I have had translated into Greek, and published at the expense of the American Tract Society. The other branches of their examination were writing on slates and arithmetic. The second class in this department read a chapter from the Gospel of St. John. Arithmetic and writing on slates formed also a part of their examination, together with a simple catechism, prepared by ourselves, containing the elements of Christian faith. A third class of these little ones read from the Psalms. The specimens of needlework showed their proficiency in plain sewing and working. There was also an exhibition of the Infant School belonging to this department, and a class from that school read a chapter in the New Testament.

As this department of our school establishment contains the greatest number of pupils, the house was filled at an early hour with the parents of the children, dressed in their holiday clothes. It was interesting to behold with what anxiety they watched their children. Many of their parents were our former pupils, and while they expressed their gratitude for what had been done for them, with tears and many warm-hearted tokens of affection, they expressed also the hope that the benefits which their children would gain, might be greater even than theirs, as the advantages of education were now better understood than when they were young, and our own means of imparting it very much greater. In this manner was the twenty-first year of our Missionary labors brought to a close. An estimate of the results of all this work and all this expense might be made, but I apprehend it will be better to leave that estimate to be made by Him that judgeth righteously. Circumstances are daily unfolding to us the necessity of a strictly religious system of instruction, to which the lives and conversation of those who teach and profess it, should bear testimony. There are many, very many who talk religiously—but it is daily, practical religion that we want. We must never for a moment allow ovrselves to forget that we are "as a city set upon a hill." Our daily actions must be such as will bear the strictest strutiny, or all that we say and teach will be as sounding brass and as a tinkling cymbal.

From the London Evening Journal, August 23.

Inauguration of the Peel Statue at Leeds.

LEEDS, FRIDAY AFTERNOON.—The inauguration of the Leeds memorial to the late Sir Robert Peel took place this afternoon with much ceremony. Few towns have profited more largely from the free-trade measures of this lamented and distinguished statesman, and the inhabitants showed their respect for his memory at the ceremonial, which was attended by the magistrates, the mayor and corporation, and a vast concourse of spectators. The day was, in fact, kept as a holiday, the shops and places of business being, to a great extent, either wholly or partially closed. Indeed, it was estimated that not less than 40,000 persons were present at the inauguration. The sight was a magnificent one, the number of people assembled scarcely ever having been equalled in Leeds on any occasion.

The statue, executed by Behnes, in bronze, has been erected at a cost of 1,500 guineas, and most eligibly placed in a large open area at the bottom of Park-row. The figure representing the deceased statesman is 8 feet 6 inches in height, and stands upon a pedestal of Scotch granite 11 feet 6 inches high. The work of erection was entrusted to Mr. Dennis Lee, stone and marble mason, Woodhouse-lane, who has executed it with great care and skill. First of all, a solid foundation was prepared by excavating to the depth of 8 feet 6 inches, and to the extent of 12 feet by 10 feet 6 inches. This excavation was then filled up with concrete (a mixture of lime, cement, gravel, &c.) to the height of 6 feet, upon which was placed 2 feet 6 inches of solid masonry. Upon this was placed the pedestal, the basement of which consists of blocks of grey Aberdeen granite, and the shaft, or upper part, and moulding of red Aberdeen granite, all finely dressed and finished. In the centre and front of the shaft is engraved simply the name "Peel." The granite used in the formation of this pedestal measures 275 cubic feet, and weighs rather more than 27½ tons; the shaft or principal block alone contains 86 cubic feet; and weighs no less than 8 tons 13 cwts. 2 qrs. 3 lbs. At the top of this pedestal stands the statue, so that the entire elevation from the ground to the top is 20 feet. The statue represents Sir Robert in his usual attitude when addressing the House of Commons, with a scroll of paper in his right hand, and the frock of his coat thrown back by his left, which rests upon his hip. The likeness is a very striking one, and reflects great credit upon the artist. The figure is in bronze, and was cast by Mr. F. Robinson, of the Statue Foundry, Pimlico, London, and presents the novelty of having been cast altogether instead of in parts, as is usually the case. The weight of it is two tons, so that the entire weight of the pedestal and statue together is 29 1-2 tons. The cost of the statue and pedestal as stated above is 1,500 guineas. This amount, with an additional sum, paid in preliminary and other expenses, was raised by subscription amongst the inhabitants of Leeds; the number of subscribers amounting to 6,000, and the subscriptions varying from hundreds of pounds to one penny. During the erection, lists, containing the names of the subscribers, the committee, and the secretaries (Martin Cawood, Thomas Plint, and George Young), the autograph of the sculptor, Mr. William Behnes, dated 16th August, 1852, together with some of the current coins of the realm, placed in a box hermetically sealed, were deposited in the pedestal under the statue.

From the London Evening Journal, August 23.

LES DAMES DE LA HALLE.—This female guild, in whose honor the principal event of the late Paris *fetes* took place, and who preside over the sale of vegetables, fruit, and fish in that labyrinth of stalls straggling through the irregular spaces about the picturesque church of St. Eustache and the Marche des Innocens, are marked by strong peculiarities both of customs and character, of which very little notion could be drawn by a comparison with the market people of Covent garden and Billingsgate. There is a racy independence about them, unsoured by incivility, an exuberant animation without boisterousness, and abundance of humor and vivacity, without coarseness or petulance. No society contains, however, greater contrasts in point of wealth. While here and there some lady of the *halles* is known to be the possessor of hordes invested in the Rentes, the fruit of long economies, the herd live from hand to mouth, without accumulating enough to render them independent of their vocation for a single day. So numerous is the latter sort that immense fortunes are realized by usurers, who lend a 5f. piece in the morning, to be repaid 5f. 10 sous after the day's operation. This transaction is conducted without any further security than the known person and locality of the stall-keeper. A woman having borrowed 5f. in this way at sunrise, rushes off to the carts, which roll in from the banlieue piled with vegetables, &c., makes her purchase, and often realizes, before sunset, 12f. or 15f. by the sale of her goods; so that, after repaying the original loan, with the enormous interest of 10 per cent. per diem, she still retains generally 4f. or 5f., which covers the expenses of the day; and tomorrow she begins again, in a perpetual dependence upon the usurer, who is scarcely ever defrauded of his principal. On the other hand the thrifty dame is not only a *proprietaire* or *rentier*, but in her presses at home are to be found sumptuous toilettes and caskets of genuine jewellery. Some who sail into fortune for a time are precipitate in the purchase of such finery, and then have to pawn it on all the occurences of reverses at the Mont de Piete. Previous to the *fetes* the number of dresses and trinkets redeemed at this establishment to enable the wearers to cut a figure at a ball was immense. A fishwoman, who may be seen any day at her stall in common Billingsgate costume, ordered a fifteen guinea dress of a fashionable *couturiere* near the Opera. The dressmaker hesitated a little, as if doubtful of the solvency of her unwonted customer. The good lady at once understood the difficulty, and put an end to it by producing the amount in gold from a capacious pocket, in which the residue of the precious metal rattled loudly after the slight abstraction.—*Globe.*

THE LAY ELEMENT IN SYNOD.—At the annual synod of the diocese of Moray and Ross, held at Inverness on the Feast of St. John the Baptist, the subject of the introduction of the lay element into Ecclesiastical Synods came under discussion, and two motions were submitted to the meeting. The first, proposed by the Very Rev. the Dean, and seconded by the Rev. W. H. Hutchings, was to the following effect:—

That the Presbyters of this diocese respectfully assent to the conclusion arrived at by the Episcopal college, to the effect that "it is not inconsistent with the Word of God, and it is not contrary to the pure constitution of the Church, to admit the laity into Ecclesiastical Synods under certain conditions, and to speak and vote therein on a large class of ecclesiastical questions." But at the same time, they would express themselves as very doubtful as to its expediency.

The second, proposed by the Rev. J. Smith, and seconded by the Rev. J. Patterson, was in these terms:

That this Synod, having carefully considered the resolution arrived at by the Episcopal college, on the 20th of April last, in reference to the introduction of the lay element into Ecclesiastical Synods, is desirous of expressing its willingness, and even anxiety, to enlist the co-operation of the laity in the work of the Church, but is not prepared at present to affirm the principle contained in said resolution.

The latter motion was supported by only two votes out of eight.—*John Bull*

ARCHÆOLOGICAL CONGRESS.—The congress of the Archæological Institute of Great Britain and Ireland will take place at Newcastle-on-Tyne, under the patronage of the Duke of Northumberland, the Earl of Carlisle, the Lord Talbot de Malahide, and the Master of Trinity. Dr. Whewell will preside over the different sections; and interesting excursions are arranged to Durham, Alnwick, Tynemouth, and to some important sites on the wall of Hadrian, where excavations are to be made. To all who feel an interest in the intelligent study of our national antiquities, this congress presents great attractions. The business opens on Tuesday, the 24th instant, and continues throughout the week.—*Evening Journal.*

MISS ADRAIN'S BOARDING SCHOOL, Jamaica, Long Island, will re-open Tuesday, Sept. 14th. Sept. 11—3t$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*

For more particular information address, the Rev. D. H. SHORT, Ridgefield, Conn.

REFERENCES.

Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York.
Rev. J. H. Price, D. D. "
Rev. E. G. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "

Sep 11—6m

MRS IVES' FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Williamsburgh, L. I. This Institution is now open for the reception of pupils. For further particulars, address Mrs. K. D. Ives, at her residence, No. 132 South Eighth St., Williamsburgh, L. I. Sep 9—2t

WANTED, in a Church School, near Baltimore, Md., an experienced classical and mathematical teacher, to assist the Principal in the supervision and instruction of a limited number of young gentlemen. He must be a communicant of the Church, and alive to the importance of early religious training. One capable of teaching French or Drawing preferred. Address FREDERICK GIBSON, Baltimore, Md. Sep 11—3t

YOUNG LADIES' SCHOOL, NEW HAVEN, CONN.

The Winter term of the Misses EDWARDS' Boarding and day school for Young Ladies, will commence Wednesday, September 22nd. Sep 9—3t$

CHURCH SCHOOL,

For Religious, Physical, and Intellectual training; 190 West 19th St., WM. B. STOUGHTON, Principal; patronized by members of the following Parishes:

Annunciation, Holy Apostles,
St. Peter's, Holy Communion,
Holy Evangelist, St. Thomas,
St. Luke's, Calvary, N. Y.
Calvary, Brooklyn; Grace church; Jersey City.

Visitors.—Rev. Samuel Seabury, D. D., Rev. Eli H. Canfield, Rev. Isaac H. Tuttle.

The school year is divided into two sessions. First, commences May 1, and ends Nov. 30; Second, commences Dec. 1, and ends April 30. Summer vacation, from July 1 to September 1. The school is divided into two departments, and each department into three classes. The principal is assisted by eleven excellent teachers.

Terms, from $30 to $100 per year, according to department and class.

N. B.—Clergymen who wish to recommend a school to their parishioners are invited to call and examine the arrangements and learn the advantages of the Church School. Sept 11—3m

A suitable BUILDING and GROUNDS for a FEMALE BOARDING SCHOOL, situated in one of our most pleasant villages within one hour's ride of the City, on the line of a prominent Railroad, will be soon ready for occupancy; the advertiser and owner is desirous of having a competent CHURCH LADY with some responsibility to take charge of the same, who will be expected to embrace among the other branches "*Domestic Economy*" to a proper extent, in other words to prepare the inmates to become useful as well as ornamental members of our Republic. Further particulars will be given by addressing "Layman," Churchman office, New York. Sept 11—6w

A Lady who has filled the situation of leader in two Churches, wishes for a re-engagement in a choir. Address M. G., box 3053 Post Office. Sep 4—3t$

A Clergyman's Library for sale.—To a young clergyman, or Theological s tudent, wishing to purchase a small and select library of Catholic and Standard authors, of about 200 volumes, at very much less than the lowest price at the book-stores, and on accommodating terms as to payment, an opportunity offers, and may be obtained, by addressing R., with real name and an appointment of time and place for an interview, at the Churchman office. sep 4—4t

CHURCH SCHOOL.

THIS Institution will re-open September 9th.
WM. B. STOUGHTON, Principal,
Sep 4—3t 190 West 19th-st., N. Y.

FRENCH EVENING CLASSES.

Mons. Charlier, Graduate of the University of Paris, son of an Evangelical Minister of the Protestant Church of France, proposes to organize Evening Classes for the instruction of all who may desire to learn in the French language. His first course will commence on the 6th of September, at the large room in the rear of No. 199 Mulberry-st., opposite the Methodist Book Rooms, and be held on Monday and Thursday evenings, at 7½ to 9 o'clock. Price, $5 per quarter.

Mons. C. will also organize classes in other parts of the city, provided a sufficient number apply. For full particulars inquire at 120 Varick-st., or at 199 Mulberry-st., on the evenings above named.

N. B.—If a class of ten or more is simultaneously formed, the charge will be reduced to $4 per quarter.

REFERENCES.—Mr. Richard C. Morse, Editor of the New York Observer, No. 142 Nassau-st.; Rev. R. Baird, Secretary of the American and Christian Foreign Union, No. 19 Beekman-st.; Hon. James Harper, publisher, Franklin Square; Rev. J. B. Cocagne, 120 Varick-st.; Gurdon Buck, M. D., Mo. 121 Tenth-st.; W. Mowbray, 44 Fulton st; Rev. D. P. Kidder, Secretary of the Sunday School Union, No 200 Mulberry-st; Gustave Schval, merchant, 165 Water-st. Private Lessons (French, Greek, Latin, History, Mathematics, &c.) also given, $1 each lesson, one or more pupils. Sep 4—3t$

MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-Second street, (between Broadway and Fourth Avenue,) will be re-opened on Monday, September 13th. Aug 26—6t.

BOARDING IN CHELSEA—A gentleman and his wife, and a few single gentlemen, can be accommodated with full, or partial board, at No. 207 West 20th St. References exchanged. Aug 24—5t$

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.

From January 1, 1852, *to July* 1, 1852, 850 new policies have been issued.

The premiums during the same time amounted to - - - - -	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	205,669 93
Premium on policies in the hands of Agents,	4,522 08
	528,815 26

MORRIS FRANKLIN, President.
ISAAC C. KENDALL, Vice President.
PLINY FREEMAN, Actuary.
New York, August 15, 1852. tf

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26 6m

MOUNT OLIVET CEMETERY. This new and beautiful Rural Cemetery is situated near Maspeth, L. I., about three miles from the ferries at Williamsburgh; the plank road to Newtown passes close to the entrance, and it is accessible by numerous turnpike and other roads. The grounds are elegantly diversified; the soil is dry and well adapted to the purpose, and the trustees have spared no pains or expense to make it worthy the approbation of all who may desire a suitable resting-place for the unmolested repose of the dead.

BURIAL PLATS.

The ordinary size of a lot is 16 by 20, containing 320 feet superficial measure, in addition to which a foot is allowed on the margin, all around, for purposes of inclosure; making the lot in effect, 18 by 22, to contain 396 superficial feet; with further space on the border of the leading avenues, for ornamental purposes and a pathway of four feet for inside lots.

PRICE OF LOTS.

A lot of ordinary size, or 20 by 16 feet, bounded by a principal avenue, walk or path, is	$50 00
Half lots	30 00
An inside lot of ordinary size	40 00
Half lots	25 00

Lots of other dimensions at proportionate rates.

When, however, four or more lots of ordinary size are taken, at one time, by one or more persons *in a group*, they are sold at $45 each for avenue lots, and $35 each for those inside.

Grading in all cases, per lot, $5, which includes every charge for grading and keeping the grounds or lots in order, except for such work as shall be specially directed by lot proprietors.

GRAVES IN PUBLIC PLATS,

(And which are allowed to be used for subsequent interments without any other charre than the usual one for opening,)

Are furnished at 8, 10, and 12 dollars each for adults, and 4, 5, and 6 dollars for children under 10 years of age. A receiving tomb is provided for temporary interments.

☞ Descriptive pamphlets, and all other information desired, may be had on application at the office, NO. 634 BROADWAY, or to the Keeper at the Cemetery.

OFFICERS.

NOAH WATERBURY, Esq., *President.*
REV. SAM'L M. HASKINS, *Vice-President.*
JAMES MAURICE, Esq., *Treasurer.*
DAVID LONGWORTH, *Secretary and General Agent.*
July 31st—3m.

SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

COLLEGE OF ST. JAMES, Washington Co., Maryland.
Rev. John B. Kerfoot, D. D., Rector.

The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose. *The Grammar School* resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.

Annual charge in the College or Grammar School, $225. For Register, &c., apply to the Rector, College St. James P. O., Maryland. Aug 12—3m

Prince & Co's Melodeons. The original Prince Melodeon, which has stood the test for years, and proved itself a superior instrument to those of any other make, can be had only of the sole agent, WM. HALL & SON, No. 239 Broadway, (opposite the Park.) jy17—3m

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal. Trinity Hall, July 10 jy24—tf

AN active experienced person of good report desires a situation as Sexton in the Church, has no objection to the country. A note directed to A. V. Stout & Co, 249 Pearl st., for W. E., will meet with prompt attention. jy 17—3m$

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.
New York, Sept. 6, 1851.

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

For terms, &c., apply to S. CAMBRELENG,
May 22—tf 18 Wall st., N. Y.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of for wardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851 —tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,

548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five months*, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV P. L. JAQUES, Rector.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public Schoo Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20—tt

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th—tf

$1,381.008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851, - - - - - - - -		$1,192,441 66	
Deduct for losses then unpaid, paid since, - - - - - -		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851 - - - - -		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851 -		$526,679 50	
Paid losses of the year - - - -	$103,300 00		
Paid for purchased policies - - -	30,470 21		
Paid salaries, taxes, postage, &c., -	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees - - - - - -	2,188 12		
		$181,978 69	$344,700 81
Balance - - - - - - -			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852 -			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS: L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28—tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief o its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.

Officers for 1852:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.

President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees:

William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F. A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant, for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,

Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.